

# THE CATHOLIC MIND

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## *Pope's Christmas Message, 1944*

*Official English translation of Pope Pius XII's Christmas message as broadcast to the world on Christmas Eve by the Vatican radio.*

**T**HE goodness and kindness of God our Saviour appeared. (Epistle to Titus 3:4).

For the sixth time since the opening of the dreadful war, the Christmas liturgy again hails with these words, redolent of peaceful serenity, the coming into our midst of God our Saviour.

The humble, mean cradle of Bethlehem, by its wonderful charm, focuses the attention of all believers. Deep into the hearts of those in darkness, affliction and depression there sinks and pervades a great flood of light and joy.

Heads that were bowed lift again serenely, for Christmas is the feast of human dignity, "the wonderful exchange by which the Creator of the human race, taking a living body, deigned to be born of a Virgin, and by His coming bestowed on us His divinity." [First Antiphon of First

Vespers for the Feast of the Circumcision.]

But our gaze turns quickly from the Babe of the crib to the world around us, and the sorrowful sigh of John the Evangelist comes to our lips: "and the light shineth in darkness, and the darkness did not comprehend it" (John 1:5).

For alas! for the sixth time the Christmas dawn breaks again on battlefields spreading ever wider, on graveyards where are gathered the remains of victims in ever increasing numbers, on desert lands where a few tottering towers tell with silent pathos the story of cities once flourishing and prosperous, and where bells fallen or carried off no longer awaken the inhabitants with their jubilant Christmas chimes.

They are so many silent witnesses to denounce this blot on the story of

mankind which, deliberately blind to the brilliance of Him who is the splendor and light of the Father, deliberately straying from Christ, has descended and fallen into chaos and into the denial of its own dignity.

Even the little lamp is out in many majestic temples, in many modest chapels, where before the tabernacle it had shared the watches of the Divine Guest over a world asleep. What desolation! What contrast! Can there then be still hope for mankind?

#### DAWN OF HOPE

Blessed be the Lord! Out from the mournful groans of sorrow, from the very depths of the heart-rending anguish of oppressed individuals and countries there arises an aura of hope. To an ever increasing number of noble souls there comes the thought, the will ever clearer and stronger, to make of this world, this universal upheaval, a starting point for a new era of far-reaching renovation, the complete reorganization of the world.

Thus, while the armed forces continue to engage in murderous battles with weapons ever more deadly, the statesmen, responsible leaders of nations, meet for talks, for conferences to determine the fundamental rights and duties on which should be built a community of states, and to blaze the trail toward a better future, more secure and more worthy of mankind.

A strange paradox this, of a war whose bitterness bids to reach the

limits of paroxysm, and of the notable progress made in aspirations and proposals for a solid and lasting peace! Undoubtedly one may well discuss the worth, the feasibility, the efficacy of this or that proposal; judgment may well be suspended in their regard, but it remains none the less true that the process has begun.

#### THE PROBLEM OF DEMOCRACY

Moreover—and this is perhaps the most important point — beneath the sinister lightning of the war that encompasses them, in the blazing heat of the furnace that imprisons them, the peoples have, as it were, awakened from a long torpor. They have assumed, in relation to the State and those who govern, a new attitude—one that questions, criticizes, distrusts.

Taught by bitter experience, they are more aggressive in opposing the concentration of dictatorial power that cannot be censured or touched, and call for a system of government more in keeping with the dignity and liberty of the citizens. These multitudes, uneasy, stirred by the war to their innermost depths, are today firmly convinced—at first perhaps in a vague and confused way but already unyieldingly—that had there been the possibility of censuring and correcting the actions of public authority, the world would not have been dragged into the vortex of a disastrous war, and that to avoid for the future the repetition of such a catastrophe

we must vest efficient guarantees in the people itself.

In such a psychological atmosphere, is it to be wondered at if the tendency toward democracy is capturing the peoples and winning a large measure of consent and support from those who hope to play a more efficient part in the destinies of individuals and of society?

It is scarcely necessary to recall that, according to the teaching of the Church, "it is not forbidden to prefer temperate, popular forms of government, without prejudice, however, to Catholic teaching on the origin and use of authority," and that "the Church does not disapprove of any of the various forms of government, provided they be *per se* capable of securing the good of the citizens" [Leo XIII, Encyclical *Libertas*, June 20, 1888.]

If, then, on this feast day which commemorates both the benignity of the Incarnate Word and the dignity of man (both in its personal and social aspects) we direct our attention to the problem of democracy, examining the forms by which it should be directed if it is to be a true, healthy democracy answering the needs of the moment, our action shows clearly that the interest and solicitude of the Church looks not so much to its external structure and organization—which depend on the special aspirations of each people—as to the individual himself, who, so far from

being the object and, as it were, a merely passive element in the social order, is, in fact, and must be and continue to be, its subject, its foundation and its end.

Given that democracy, taken in the broad sense, admits of various forms, and can be realized in monarchies as well as in republics, two questions come up for our consideration: First, what characteristics should distinguish the men who live under democracy and a democratic regime? Second, what characterization should distinguish the men who hold the reins of government in a democracy?

## I

### CHARACTERISTICS PROPER TO CITIZENS IN A DEMOCRATIC REGIME

To express his own views of the duties and sacrifices that are imposed on him; not compelled to obey without being heard; these are two rights of the citizen which find in democracy, as its name implies, their expression.

From the solidity, harmony and good results produced by this between the citizens and the Government one may decide which democracy is really healthy and well balanced, and what is its life energy and power of expansion.

If, then, we consider the extent and nature of the sacrifices demanded of all citizens, especially in our day when

the activity of the State is so vast and decisive, the democratic form of government appears to many as a postulate of nature imposed by reason itself.

When, however, people call for "democracy and better democracy," such a demand cannot have any other meaning than to place the citizen ever more in the position to hold his own personal opinion, to express it and to make it prevail in a fashion conducive to common good.

#### PEOPLE AND "THE MASSES"

Hence follows a first conclusion with its practical consequence. The State does not contain in itself and does not mechanically bring together in a given territory a shapeless mass of individuals.

It is and should be in practice the organic and organizing unity of a real people. The people and a shapeless multitude (or as it is called "the masses") are two distinct concepts.

The people lives and moves by its own life energy; the masses are inert of themselves and can only be moved from outside. The people lives by the fulness of life in the men that compose it, each of whom—at his proper place and in his own way—is a person conscious of his own responsibility and of his own views.

The masses, on the contrary, wait for the impulse from outside, an easy plaything in the hands of anyone who exploits their instincts and impres-

sions; ready to follow, in turn, today this flag, tomorrow another.

From the exuberant life of a true people, an abundant rich life is diffused in the state and all its organs, instilling into them, with a vigor that is always renewing itself, the consciousness of their own responsibility, the true instinct for the common good.

The elementary power of the masses, deftly managed and employed, the State also can utilize. In the ambitious hands of one or of several who have been artificially brought together for selfish aims, the state itself, with the support of the masses, reduced to the minimum status of a mere machine, can impose its whims on the better part of the real people, the common interest remains seriously and for a long time injured by this process, and the injury is very often hard to heal.

Hence follows clearly another conclusion: the masses—as we have just defined them—are the capital enemy of true democracy and of its ideal of liberty and equality.

In a people worthy of the name the citizen feels within him the consciousness of his personality, of his duties and rights, of his own freedom joined to respect for the freedom and dignity of others.

In a people worthy of the name all inequalities based not on whim but on the nature of things, inequalities of culture, possessions, social standing—without of course prejudice to justice



and mutual charity—do not constitute any obstacle to the existence and the prevalence of a true spirit of union and brotherhood.

On the contrary, so far from impairing civil equality in any way, they give it its true meaning, namely, that, before the State, everyone has the right to live honorably his own personal life in the place and under the conditions in which the designs and dispositions of Providence have placed him.

As against this picture of the democratic ideal of liberty and equality in a people's government by honest and farseeing men, what a spectacle is that of a democratic State left to the whims of the masses:

Liberty, from being a moral duty of the individual, becomes a tyrannous claim to give free rein to a man's impulses and appetites to the detriment of others.

Equality degenerates to a mechanical level, a colorless uniformity, the sense of true honor, of personal activity, or respect for tradition, of dignity—in a word all that gives life its worth—gradually fades away and disappears.

And the only survivors are, on the one hand, the victims deluded by the specious mirage of democracy, naively taken for the genuine spirit of democracy with its liberty and equality; and on the other the more or less numerous exploiters who have known how to use the power of money and

of organization in order to secure a privileged position above the others, and have gained power.

## II

### CHARACTERISTICS OF MEN HOLDING POWER IN A DEMOCRATIC STATE

The democratic State, whether it be monarchical or republican, should, like any other form of government, be entrusted with the power to command with real and effective authority.

The absolute order itself of beings and purposes, which shows that man is an independent person, namely, the subject of inviolable duties and rights, who is the source and end of his own social life, comprises the State also as a necessary society endowed with authority, without which it could neither exist nor live.

And if men, using their personal liberty, were to deny all dependence on a superior authority possessing coercive power, they could by this very fact cut the ground from under their own dignity and liberty, by violating, that is, the absolute order of beings and purposes.

As they are established on this same foundation the person, the State, the Government, with their respective rights, are so bound together that they stand or fall together. And since that absolute order, in the light of right reason, and in particular of the Christian Faith, cannot have any other

origin than in a personal God, our Creator, it follows that the dignity of man is the dignity of the moral community willed by God; the dignity of political authority is the dignity deriving from its sharing in the authority of God.

No form of State can avoid taking cognizance of this intimate and indissoluble connection—least of all a democracy. Accordingly, if those in power do not see it, or more or less discount it, their own authority is shaken and social morality and that specious appearance of a purely formal democracy may often serve as a mark for all that is in reality least democratic.

Only a clear appreciation of the purposes assigned by God to every human society, joined to a deep sense of the exalted duties of social activity, can put those in power in a position to fulfil their own obligations in the legislative, judicial and executive order with that objectivity, impartiality, loyalty, generosity and integrity without which a democratic government would find it hard to command the respect and the support of the better section of the people.

The deep sense of the principles underlying a political and social order that is sound and conforms to the norms of right and justice is of special importance in those who in any kind of democratic regime have, as the people's delegates, in whole or part, the power to legislate.

And since the center of gravity of a democracy normally set up resides in **this popular assembly** from which political currents radiate into every field of public life—for good or ill—the question of the high moral standards, practical ability and intellectual capacity of parliamentary deputies is for every people living under a democratic regime a question of life and death, of prosperity and decadence, of soundness or perpetual unrest.

#### SELECT MEN

To secure effective action, to win esteem and trust, every legislative body should—as experience shows beyond doubt—gather within it a group of select men, spiritually eminent and of strong character, who shall look upon themselves as the representatives of the entire people and not the mandatories of a mob, whose interests are often unfortunately made to prevail over the true needs of the common good—a select group of men not restricted to any profession or social standing but reflecting every phase of the people's life; men chosen for their solid Christian convictions, straight and steady judgment, with a sense of the practical and equitable, true to themselves in all circumstances; men of clear and sound principles, with sound and clear cut proposals to make; men, above all, capable, in virtue of the authority that emanates from their untarnished consciences and radiates widely from them, to be leaders and

heads especially in times when the pressing needs of the moment excite the people's impressionability unduly and render it more liable to be led astray and get lost; men who in periods of transition, generally stormy and disturbed by passion, by divergent opinions and opposing programs, feel themselves doubly under the obligation to send circulating through the veins of the people and of the State, burning with a thousand fevers, the spiritual antidote of clear views, kindly interest, a justice equally sympathetic to all and a bias toward national unity and concord in a sincere spirit of brotherhood.

Peoples whose spiritual and moral temperament is sufficiently sound and fecund find it themselves and can produce the heralds and implements of democracy who live in such dispositions and know how effectively to put them into practice.

But where such men are lacking, others come to take their places in order to make politics serve their ambition, and be a quick road to profit for themselves, their caste and their class, while the race after private interests makes them lose sight of completely and jeopardize the true common good.

#### STATE ABSOLUTISM

A sound democracy, based on the immutable principles of the natural law and revealed truth, will resolutely turn its back on such corruption as

gives to the State Legislature an unchecked and unlimited power and, moreover, makes of the democratic regime, notwithstanding an outward show to the contrary, purely and simply a form of absolutism.

State absolutism (not to be confused, as such, with absolute monarchy, of which we are not treating here) consists in fact in the false principle that the authority of the State is unlimited and that in face of it—even when it gives free rein to its despotic aims, going beyond the confines between good and evil—to appeal to a higher law obliging in conscience is not admitted.

A man penetrated with right ideas about the State and authority and the power that he wields as guardian of social order will never think of derogating the majesty of the positive law within the ambit of its natural competence. But this majesty of positive law is only inviolable when it conforms—or at least is not opposed—to the absolute order set up by the Creator and placed in a new light by the revelation of the gospel.

It cannot subsist except in so far as it respects the foundations on which human personality rests, no less than the State and the Government. This is the fundamental criterion of every healthy form of government, including democracy. It is the criterion by which the moral value of every particular law should be judged.

## III

NATURE AND CONDITIONS OF AN  
EFFECTIVE PEACE SETTLEMENT,  
UNITY OF MANKIND AND SOCIETY  
OF PEOPLES

We were anxious, beloved sons and daughters, to take the occasion of Christmastide to point out along what lines a democracy befitting human dignity can, in harmony with the law of nature and the designs of God as manifested in Revelation, secure happy results. Indeed we are deeply convinced of the supreme importance of this problem for the peaceful progress of mankind.

But we also realize the exalted claims that this form of government makes on the moral maturity of the individual citizen; a moral maturity to which he could never hope to attain fully and securely if the light from the cave of Bethlehem did not illumine the dark path along which the peoples are going forward through the stormy present toward a future which they hope will be more serene.

But how far will the representatives and pioneers of democracy be inspired in their deliberations by the conviction that the absolute order of being and purposes, of which we have repeatedly spoken, comprises also, as a moral necessity and the crowning of social development, the unity of mankind and of the family of peoples?

On the recognition of this principle

hangs the future of the peace. No world reform, no peace guarantee can abstract from it without being weakened and without being untrue to itself.

If, on the other hand, this same moral necessity were to find its realization in a society of peoples which succeeded in eliminating the structural defects and shortcomings of former systems, then the majesty of that order would regulate and inspire equally the deliberations of that society and the use of its instruments of sanction.

For this reason, too, one understands why the authority of such a society must be real and effective over the member states, in such wise, however, that each of them retains an equal right to its own sovereignty. Only thus will the spirit of sane democracy be able to pervade the vast and thorny ground of foreign relations.

AGAINST WARS OF AGGRESSION AS SOLUTION  
OF INTERNATIONAL DISPUTES

There is a duty, besides, imposed on all, a duty which brooks no delay, no procrastination, no hesitation, no subterfuge: it is the duty to do everything to ban once and for all wars of aggression as legitimate solutions of international disputes and as a means toward realizing national aspirations.

Many attempts in this direction have been seen in the past. They all failed. And they will all fail always, until the saner section of mankind

has the firm determination, the holy obstinacy, like an obligation in conscience, to fulfil the mission which past ages have not undertaken with sufficient gravity and resolution.

If ever a generation has had to appreciate in the depths of its conscience the call, "War on war," it is certainly the present generation.

Having passed, as it has, through an ocean of blood and tears in a form perhaps never experienced in past ages, it has lived through the indescribable atrocities with an intensity such that the recollection of so many horrors must remain stamped in its memory, and even in the deepest recesses of its soul, like a picture of a hell against which anyone who cherishes a sense of humanity desires more than anything else to close the door forever.

#### FORMATION OF A COMMON MEANS TO MAINTAIN PEACE

The decisions already published by international commissions permit one to conclude that an essential point in any future international arrangement would be the formation of an organ for the maintenance of peace, of an organ invested by common consent with supreme power to whose office it would also pertain to smother in its germinal state any threat of isolated or collective aggression.

No one could hail this development with greater joy than he who has long upheld the principle that the

idea of war as an apt and proportionate means of solving international conflicts is now out of date.

#### MONSTROUS MEANS OF CONDUCTING HOSTILITIES!

No one could wish success to this common effort, to be undertaken with a seriousness of purpose never before known, with greater enthusiasm than he who has conscientiously striven to make the Christian and religious mentality reject modern war, with its monstrous means of conducting hostilities.

Unquestionably the progress of man's inventions, which should have heralded the realization of greater well being for all mankind, has instead been employed to destroy all that had been built up through the ages.

But by that very fact the immorality of the war of aggression has been made ever more evident. And if now, to the recognition of this immorality there is to be added the threat of a judicial intervention by the nations and of chastisement inflicted on the aggressor by the society of states, so that war will always be subject to the stigma of proscription, always under surveillance and liable to preventive measures, then mankind, as it emerges from the dark night in which it has been so long submerged, will be able to hail the dawn of a new and better era of its history.

### ITS CONSTITUTION EXCLUDING UNJUST IMPOSITION

But only on one condition: Namely, that the peace settlement which should be strengthened and made more stable by mutual guarantees and, where necessary, economic sanctions and even armed intervention, should not give definite countenance to any injustice, does not imply any derogation of any right to the detriment of any nation (whether it be on the side of the victors, the vanquished or the neutrals) and does not impose any perpetual burden, which can only be allowed for a time as reparation for war damage.

That any people, to whose government—or perhaps even partially to themselves—the responsibility for the war is attributed, should have for a time to undergo the rigors of security measures until the bonds of mutual trust, violently broken, should be gradually welded together again, is quite understandable from a human point of view, and in practice will in all probability be inevitable.

Nevertheless, even these peoples must have a well-rounded hope—commensurate to their effective collaboration in the work of reconstruction—of being able, together with the other States with equal consideration and with the same rights, to be associated with the great community of nations.

To deny them that hope would be the reverse of far-seeing wisdom, it

would be to assume the grave responsibility of barring the way to a general liberation from all the disastrous consequences, material, moral and political, of the gigantic cataclysm which has shaken the poor human family to its very foundations, but which, at the same time, has shown it the road to new goals.

### THE STERN LESSONS OF SUFFERING

We will not renounce our confidence that the peoples, who have all passed through the school of suffering, will be able to retain the stern lessons learned.

And in this hope we are strengthened by the words of men who have had a greater share in the sufferings of the war and who have found generous words to express, together with the insistence on their own need of security against any future aggression, their respect for the vital rights of other peoples and their aversion to any usurping of those rights.

It would be vain to expect that this sage judgment, dictated by the experience of history and a high political sense should be—while men's spirits are still burning white-hot—generally accepted by public opinion, or even by the majority.

Hatred and the impossibility of mutual understanding have given rise in peoples that have fought against each other to a mist too dense to hope that the hour has already come when a ray of light may shine out to clear

the tragic panorama on either side of its dark wall.

But one thing we know: That the moment will come, perhaps sooner than the people think, when both sides realize that, all things considered, there is only one way of getting out of the meshes in which war and hate have wrapped the world, namely a return to the solidarity, too long forgotten, a solidarity not restricted to these or those peoples, but universal, founded on the intimate connection of their destiny and rights which belong equally to both.

#### THE PUNISHMENT OF CRIMES

No one certainly thinks of disarming justice in its relations to those who have exploited the war situation in order to commit real and proved crimes against the common law, and for whom supposed military necessity could at most have offered a pretext, but never a justification.

But if justice presumed to judge and punish not merely individuals but even whole communities together, who could not see in such a procedure a violation of the norms which guide every human trial?

#### IV

#### THE CHURCH AS GUARDIAN OF MAN'S TRUE DIGNITY AND LIBERTY

At a time when the peoples find themselves with duties such as perhaps they have never met before in the course of their history, they feel deep-

ly in their tortured hearts the desire, impatient and almost instinctive, to take the reins of their destiny in their own hands with more independence than heretofore, hoping that thus they will find it easier to defend themselves from the periodic invasions of violence which, like a boiling lava torrent, spares nothing of all that they hold sacred and dear.

Thank God, one may believe the time has passed when the call to moral and gospel principles to guide the life of States and peoples was disdainfully thrust aside as unreal.

The events of these war years have given ample evidence to confute, in a harder way than one could ever have imagined, those who spread such doctrines.

The disdain that they affected toward this supposed unreality has been changed into stark reality; brutality, iniquity, destruction, annihilation.

If the future is to belong to democracy, an essential part in its achievement will have to belong to the religion of Christ and to the Church, the messenger of our Redeemer's word which is to continue His mission of saving men. For she teaches and defends supernatural truths and communicates the supernatural helps of grace in order to actuate the divinely established order of beings and ends which is the ultimate foundation and directive norm of every democracy.



By her very existence the Church rises before the world as a shining beacon to remind it constantly of that divine order. Her history reflects clearly her providential mission. The struggles which, coerced by the abuse of power, she has had to sustain in defense of the liberty given her by God, were at the same time struggles for man's true liberty.

The Church has the mission to announce to the world, which is looking for better and more perfect forms of democracy, the highest and most needed message that there can be: the dignity of man, the call to be sons of God. It is the powerful cry which from the manger of Bethlehem to the furthest confines of the earth resounds in the ears of men at a time when that dignity is tragically low.

The holy story of Christmas proclaims this inviolable dignity of man with a vigor and authority that cannot be gainsaid—an authority and vigor that infinitely transcends that which all possible declarations of the rights of man could achieve.

Christmas, the great feast of the Son of God who appeared in human flesh, the feast in which Heaven stoops down to earth with ineffable grace and benevolence, is also the day on which Christianity and mankind, before the crib, contemplating the "goodness and kindness of God our Saviour" become more deeply conscious of the intimate unity that God has established between them.

The birth of the Saviour of the world, of the restorer of human dignity in all its fulness, is the moment characterized by the alliance of all men of good will. There to the poor world, torn by discord, divided by selfishness, poisoned by hate, love will be restored, and it will be allowed to march forward in cordial harmony, toward the common goal, to find at last the cure for its wounds in the peace of Christ.

## V

### CRUSADE FOR CHARITY

We do not want to close this Christmas message without addressing a word of heartfelt gratitude to all those—states, governments, bishops and peoples—who at this time of untold misfortunes have lent us valiant aid as We hearken to the cry of suffering which reaches Us from so many parts of the world and give a helping hand to so many of our beloved sons and daughters whom the misfortunes of war have reduced to extreme poverty and misery.

And, in the first place, it is but just to record the immense work of assistance achieved, in spite of the extraordinary difficulties of transport, by the United States of America and, with regard to Italy in particular, by His Excellency the personal representative of the President of the Union.

It is a pleasure for us to express equal praise and gratitude for the

generosity of the head of the State, the Government and people of Spain, and the Governments of Ireland, Argentina, Australia, Bolivia, Brazil, Canada, Chile, Italy, Lithuania, Peru, Poland, Rumania, Slovakia, Hungary and Uruguay who have vied with one another in noble rivalry of brotherly love and charity, of which the echo will not resound in vain through the world.

While men of good-will are endeavoring to bridge the gulf and bring the peoples together, this purely disinterested act of charity assumes an aspect and a value of unique importance.

When—as we all wish—the dis-

sonance of hate and discord that dominates the present moment will be but a tragic memory, the good effects of this victory of active and magnanimous charity over the poison of selfishness and enmity will ripen into even a larger harvest of good.

May all who have had a share in this crusade of charity receive, as an incentive and a token of gratitude, Our Apostolic Benediction and the thought that on the feast of love from numberless hearts in anguish, but not forgetful in their anguish, there rises to Heaven the grateful prayer for them: Deign to reward, O Lord, all those who do good to us for Your name's sake with eternal life!

### *Render to Caesar*

The disadvantages which must always be carried by the Church in her dealings with temporal Governments are many of them inherent in the Church's nature. It is, in fact, impossible for the Church to reject overtures and expressions of good will. Neither the Second Republic in Spain in 1931 nor the Third Reich in Germany in 1933 wished to unveil its hostility to the Church until it felt firmly established. In each case Pius XI and his Secretary of State, the present Pope, were soon to be reproached for having been too forthcoming, and for having carried out all too faithfully Cardinal Newman's dictum that the Christian must be slow to believe evil, credulous to believe good, and more content to have his confidence abused than to distrust one man who in fact deserves trust. There were, in fact, few illusions—the history of the Church has been sufficiently long to discourage illusions—but where good will is expressed it must be reciprocated, for the Church desires to live in peace and charity with all men.—*The TABLET (London), August 26, 1944.*

# Woman and Postwar Reconstruction

JANET KALVEN

**"THE** problem of the hour is the problem of the land, and the problem of the land is the problem of the woman . . ."

In these words, Father Vincent McNabb, one of the most penetrating minds of our times, states the essential problem of reconstruction. Agriculture is the vital source of strength in any civilization. We need a new pattern of life on the land as the indispensable foundation on which to build a Christian social order. But, "the problem of the land is the problem of the woman." No healthy, balanced, sane pattern of rural living is possible without the wholehearted interest and cooperation of the woman. Agriculture needs the influence and the unique contribution of woman to achieve a human and satisfying way of life on the land. America needs a new type of woman to accept the challenge of our times and to pioneer in working out a full, rich pattern of rural life.

Every woman is made to be a mother, to find her center outside herself in other human beings who are dependent on her loving care. Her motherhood need not be realized physically, but it must be realized spiritually if she is to achieve her fulfillment and her true happiness. Woman is most truly herself when she is utterly

*Address delivered at the National Catholic Rural Life Convention, Cincinnati, Ohio, November 13, 1944, by a member of the Staff of the Grailville Agricultural School for Women, Loveland, Ohio.*

forgetful of self, absorbed in the service of those around her, alert to their needs, and spending herself without stint for them. She is made to be the heart of the home, the center of light and warmth, of physical and spiritual well-being, in the family.

The whole of her nature is adapted to the demands of motherhood, to the manifold tasks involved in the physical and spiritual nourishment of her family. She must care for food and clothing; she is family treasurer, disposing its resources wisely, and managing with feminine thriftiness to make something out of almost nothing; she maintains peace, order, and harmony in the home, uniting the family in the bonds of radiant and selfless love; she watches over the education of her children, discovering and developing their God-given gifts, training them to be thoughtful, responsible, generous men and women, and seeing it as her greatest privilege to raise uncompromising Christians, fellow citizens of the saints and domestics of the household of God.

This is woman at her best, realiz-

ing to the full her qualities as wife and mother, giving herself joyfully in loving service. This is the type of woman America needs to pioneer in building a new way of life on the land.

#### EDUCATION FOR MOTHERHOOD

We must have an education for motherhood, to develop this great womanly type. We need an education that will give young women a vision of the family as the vital cell of the social organism, and that will inspire them with the great ambition of being queens in the home. "A career is what every girl prepares for and hopes not to have," a discerning young woman remarked. Women need an education that will prepare them for their real career as wives and mothers rather than for temporary business or professional work.

An intimate experience of life on the land is an essential part of education for motherhood, even for girls who live in the cities. Woman's nature demands close contact with the beauties of creation and with growing plants and animals for her fullest physical and spiritual development. She needs the simple, rhythmic life on the land, with its fresh foods and outdoor work, to build abundant health and vitality. She needs contact with young plants and animals to help develop her motherly qualities. Women have always been great agriculturists, mothers of the earth. The mystery of the seed is very close to her, for she

bears the seed of new life in her womb and nurtures it with her blood. A rich experience of the cycle of birth and death in plants and animals is in harmony with the deepest tendencies of her nature and develops her womanly talents.

Woman's education should be practical, and here again the land offers invaluable opportunities for a fascinating variety of activities. The modern girl has lost most of the traditional feminine skills and must be introduced to all the arts of the homemaker from bread-baking to bee-keeping. She will need all these skills if she is to be a successful pioneer, but she needs them still more for the mental balance and psychological assurance they give her.

Woman learns best through concrete experience, and the practical work of sewing, cooking, canning, weaving, releases her intellectual energies and develops sound judgment. Her greatest intellectual gifts are in the practical realm, and it is only when these are well developed that her study of the liberal arts and the classics will bear fruit. Along with the practical training, permeating it and integrating it, there must be a vivid realization of the dignity of manual labor. Woman must learn to see its great value as a visible expression of love for the family, and must come to understand the sacramentality of the work of her hands.

Finally, woman's education should develop courage, uncompromising

Christians, women of deep convictions and unswerving loyalty to the ideals of full Christian life. Pioneering is never easy, and the women who will cut through the confusion, the materialism and the economic disorders of our times to discover a new way of life for themselves and their families must be deeply rooted in a dynamic faith. They must understand and live the joy of the cross, always ready to give up any comforts and to face any obstacles to fulfil their mission.

#### RURAL HOMESTEADS

How will woman's influence affect the agricultural pattern? What form of life on the land will appeal to women and attract them to the rural areas? The new pattern of life on the land must meet the fundamental requirements of woman's nature if it is to win her enthusiastic interest and active support. It must provide the conditions under which she can be at her best, and give her fullest contribution to family and community. Only then can we have a really healthy and well-balanced rural life.

What are the conditions which woman's nature requires on the land? First of all, the woman needs the small, diversified family farm. The homestead, producing primarily for family use and only incidentally for sale, should become the basic unit of the new agricultural pattern. The ideal of practical self-sufficiency can be realized on much smaller farms

than are customary today, although the exact acreage will vary with local conditions.

Because it is family-centered, organized first of all to supply all that the family requires for a full life, the homestead is deeply satisfying to the mother of the family. Because it is diversified, it is admirably suited to woman's nature, for she is a universalist and a personalist. Woman is made to be everything to *somebody*, some person. That is why the large commercial farm with its hundred cows or thousand acres of wheat has little interest for her. These are specialist ventures, which usually make her a specialist in the kitchen just as they make her husband a specialist with milking machines or combines.

But the small, diversified farm corresponds completely to her desire for variety and personalized relationships in work. She enjoys the homestead, with its few cows to furnish butter, milk and cheese for her family; its few pigs for meat; its few sheep for lambs and wool; its small flock of chickens for really fresh eggs; a few bee hives for honey; perhaps a flock of ducks to add a note of color and humor to the farm yard. She wants to plant an orchard, a vineyard, a berry patch, an herb and flower garden, as well as a plot of vegetables. She is by nature a Jill of all trades, as Chesterton puts it, and finds relaxation in turning from her household tasks to weed the garden or milk the cow. She wants to

know the animals individually, to give them names, even to make pets of them. On the family homestead the birth of every calf is an event anxiously awaited by the entire family. Everyone knows the peculiarities of each animal, and this knowledge itself adds interest to the work. The homestead is on a human scale, giving rich possibilities for satisfying activity for every member of the family.

If women think that agriculture means commercial farming with its crushing burden of specialized, impersonal work, they will take no interest in it and want no share in it. But if they see that the rural life movement means the small, diversified, family-centered farm, they will turn toward it enthusiastically and join the ranks of those who are moving forward to the land.

#### RURAL COMMUNITIES AND RURAL CULTURE

Another fundamental requirement of woman's nature, and one which the rural pattern in this country has not met, is the need for a strong community life. Women need the stimulus and companionship of a larger circle than the family. They are not made to be hermits, nor do they have the temperament and qualities to sustain the life of a desert father. They cannot bear the isolation which the farm too often imposes. The fact that women connect farming with loneliness constitutes one of the most formidable psychological barriers to the

rural movement, a barrier which can only be broken down by the development of flourishing, closely knit, rural communities.

It is a task for the rural apostolate to demonstrate the fulness of Catholic community life on the land by establishing homestead communities which will exemplify concretely the doctrine of the Mystical Body of Christ. From their unity at the altar in the vital bond of Catholic worship, the members of the community will draw strength and inspiration for their common action in all phases of life. They will unite on the economic plane through cooperatives and credit unions, and through common ownership of machinery, pastures and woodland. They will unite socially and intellectually in the great task of building a genuine rural culture.

This phase of the community life is of special importance for women, for they are particularly sensitive to the beauty and grace which a true rural culture would impart to buildings and landscape, furniture and costume, manners and customs. Women have a deep interest in the songs and dances, the drama and literature, which are the normal fruit of Catholic community life. Under the influence of a stable and well-integrated community, inspired by the Catholic vision of life, women will blossom forth and be stimulated to contribute the best of their qualities and talents to the creation of a new social order.

Like Anteus, the mythological hero, modern society must renew its strength by contact with the earth. Women have an essential role to play in that renewal. If they once glimpse the vision of the rich, full Catholic life on the land, they will turn enthusiastically toward the creation of a new

pattern of rural living. Like the valiant woman of scripture, they will "put out their hands to strong things," and throw themselves wholeheartedly into the fundamental work of reconstruction, the work of building Christian families and Christian communities on the land.



### *Priests' Credentials*

But some people inquire: "Just where does the Church figure in labor problems? Why don't priests confine themselves to the preaching of the Gospel?"

Let me submit that our commission includes whatever affects the rights and duties of mankind. Wherever truth and justice are involved, there the Church has the obligation to speak, and to speak fearlessly after the manner of her Divine Founder. We never evade moral issues. We will not pussyfoot. The Church glories in suffering persecution for justice sake. St. John the Baptist, in exposing stiff-necked hypocrites of his day, challenged all those in power when he went before the incestuous King Herod with the charge: "It is not lawful for you to have your brother's wife." He had his head cut off for saying that, but he said it, and it's still true. We have no apology whatever to make, because we speak frankly, not only as American citizens, but as teachers of truth. Ours is the plain duty to champion the cause of justice no matter whom it hurts. In so doing, we are but faithful to our trust. This all pertains to the gospel of Jesus Christ.—*Most Rev. Charles F. Buddy, Bishop of San Diego.*



# *The Rights of the Baltic Nations*

COMMANDER SIR ARCHIBALD SOUTHBY, M. P.

I WISH now to say a few words regarding the Baltic Republics. War reports have deliberately used such phrases as "the Latvian Soviet Republic" and similar references have been made in BBC announcements. It is being insidiously suggested that these three independent Republics desire to become part of the Soviet Union. There is no justification for any such assumption and we owe it to our national honour that the true facts should be clearly stated and the British people, whom we represent in this House, should be made aware of them. These three Republics have at this time proper, legally accredited representative Ministers in this country. I want to ask the Secretary of State for Foreign Affairs whether he has or has not received from these Ministers formal declarations to the effect that the Republics desire to maintain their independence and not to become part of the Soviet Union.

It is frequently said of enemy-occupied States that their Governments, or their Ministers resident in London, are not representative of the true feelings of their nationals at home, and that where national Committees of Liberation have been set up their views are the only ones which should be accepted. I wish to be brief

*An address delivered in the House of Commons, September 28, 1944, as reported by Hansard's PARLIAMENTARY DEBATES, Vol. 403, No. 122: Col. 550.*

as possible, so I will take the case of only one of these Republics, namely, Lithuania.

The Red Army occupied Lithuania on 15th June, 1940. The lawful Government of Lithuania was replaced by a Government which, under the direct control of Soviet officials, held an election at which all existing political parties were proscribed, and only candidates of the newly-created Working Peoples' Union, approved by the Soviet Legation in Lithuania, were allowed to stand for election. The so-called Parliament met on 31st July, 1940, and was forced to vote for the incorporation of Lithuania into the Soviet Union. On 3rd August, 1940, the Soviet Government declared Lithuania to be the 14th Soviet Lithuanian Republic of the U. S. S. R. Both the British and United States Ministers in Lithuania were resident in Lithuania at that time and can bear witness to what exactly took place.

Let the British people note that the Government of the United States of

America publicly condemned the action of the Soviet. Mr. Sumner Welles, the acting Secretary of State in Washington, made a public statement on 23rd July, 1940, in which he said:

During the past few days the devious process whereunder the political independence and territorial integrity of the three small Baltic Republics—Estonia, Latvia and Lithuania—were to be deliberately annihilated by one of their more powerful neighbors, have been rapidly drawing to their conclusion. From the day when the peoples of these republics first gained their independence and democratic form of government the people of the United States have watched their admirable progress in self-government with deep and sympathetic interest. The policy of this government is universally known. The people of the United States are opposed to predatory activities no matter whether they are carried on by the use of force or by the threat of force. They are likewise opposed to any form of intervention on the part of one state, however powerful, in the domestic concerns of any other sovereign state, however weak.

On 15th October, 1940, the President of the United States, in the course of replying to an address which had been submitted to him by a delegation of Americans of Lithuanian origin, said this:

It is stated here that Lithuania has lost her independence. It is a mistake to say so. Lithuania did not lose her independence. Lithuania's independence was only temporarily put aside.

He went on to say:

Even the smallest nation has the same right to enjoy independence as the largest nation.

After Germany had attacked Russia, and when the Red Army had left Lithuania, the former members of the Peoples' Parliament met, on 30th August, 1942, and passed a Resolution which said that the People's Diet, which was that Parliament, could not and did not express the will of the Lithuanian nation because the structure of the People's Diet had been decided upon in advance by the Communist Party in accordance with orders received from Moscow's representatives in Lithuania, and because the actual voting for incorporation into the Soviet Union was irregular, only 16 to 18 percent of the voting cards being valid.

#### STATEMENT ON LITHUANIA

I apologize to the House, but it is necessary to give this story in full. On 14th October, 1943, a joint declaration was drawn up by members of various Lithuanian political parties and combat organizations. It was signed by the Lithuanian National Union, the Peasant Populist Union of Lithuania, the Union of Combatants for the Liberty of Lithuania, the Lithuanian Christian Democratic Party and the Lithuanian Front. Could anything be more representative, coming from an occupied country, than that? The Declaration begins by saying that the Lithuanian nation desires the true voice of the Lithuanian people to be heard by the outside world, and goes on to point

out that, in the Treaty between Russia and Lithuania on 12th July, 1920,

Russia, without any reservation, recognizes Lithuania as a separate and independent state with all the juridical consequences ensuing from such a recognition, and voluntarily renounces for all time the rights of sovereignty which it has exercised over the Lithuanian people and their territory.

It also records that, on 12th October, 1939, speaking of treaties with the Baltic States, the Soviet Commissar for Foreign Affairs said:

We stand for the conscientious and exact observation of the treaties concluded, on the principle of entire reciprocity, and declare the idle talk about the Sovietization of the Baltic States to be profitable only to our common enemies and to all kinds of anti Soviet provocateurs.

#### COMES FROM THE PEOPLE

This joint declaration must be accepted as coming from the Lithuanian people who make this definite statement:

From the very beginning, the Lithuanian nation has held the Sovietization of Lithuania and her incorporation into the Soviet Union to be null and void.

I ask the House to bear with me, while I quote from one another document. On 16th February this year,

the Supreme Committee for the Liberation of Lithuania addressed an appeal to the Lithuanian people. It is an appeal to all shades of political opinion in Lithuania, and it declares that the independence of Lithuania is an indispensable condition for the nation's existence and well-being. Let the House note that the three documents from which I have quoted are not the statements of any one minister, but of representative organizations of the Lithuanian people, which makes it clear, beyond all shadow of doubt, that the suggestion that Lithuania desired to become part of Soviet Russia is utterly false.

I assume that all these documents are in the possession of our Foreign Office. If I am wrong, perhaps my Right Hon. Friend the Foreign Secretary will correct me. The same overwhelming case could be made out for both Latvia and Estonia. I should like to conclude this part of my speech by quoting what Lord Halifax said in the House of Lords on 24th August, 1939:

In failing to uphold the liberty of others, we run the great risk of betraying the principle of liberty itself and with it our own freedom and independence.

Among the obligations which bind us to God and to the Church, we must count as the most important one, which binds everyone, that of striving hard and laboring as far as is in our power for the propagation of the Christian truth.—  
*Leo XIII—SAPIENTIAE CHRISTIANAE.*

# Birth Control

D. F. MILLER

Reprinted from the LIGUORIAN\*

A VERY ignorant but vicious attack has been made on Catholics in the United States in the February issue of the *American Mercury*. It is written by Dr. J. H. J. Upham, president of the Planned Parenthood Federation of America. It is not unusual for the *American Mercury* to open its columns to attacks of this kind, where they are read chiefly by the sophisticates whose gullibility for such reading matter is equalled only by their inability to judge it sanely. But this time the *Mercury* has seen fit to press its attack beyond the hearing of its subscribers and regular readers. It has granted permission for the wholesale reprinting of this particular article, that it might be sent to all editors in the U. S., with explicit permission for them to reprint again up to one-third of it in any way they see fit.

The points of attack on Catholics are so specific, and the subject matter of the attack so popular, that every Catholic worthy of the name should be concerned to have reasonable answers on the tip of his tongue. The subject matter is Dr. Upham's pet crusade, viz., planned parenthood, alias birth-control or contra-

ception. The charge is made against Catholics that by trying to influence legislators to the end that they will continue the ban on public dissemination of birth control information, they are guilty of a direct and dangerous invasion of the civil rights of their fellow Americans, as well as a startling infringement of the principle of separation between church and state. Those are indeed serious charges. If they are true, Catholics are dangerous people. If they are not true, then all the world should be made to know the facts and to face the conclusion that it is Dr. Upham who is the enemy of democracy and the invader of civil rights.

The issue between Dr. Upham, together with all his associates in the Planned Parenthood Federation, and Catholics in the United States, may be very simply stated. He maintains that the common good of the people of the United States requires that all legal restrictions on the spread of birth-control information be done away with. Intelligent Catholics maintain that the common good of the people of the United States will be disastrously impaired by the opening of legal and public chan-

\* Box A, Oconomowoc, Wisconsin, March, 1944.

nels for the spread of that type of information. There is the whole issue in a nutshell. The question before the legislators of the country is twofold: 1) which of these two contradictory propositions is right; and 2) which one shall prevail.

#### CIVIL RIGHTS ATTACKED

Now, theoretically speaking, the whole process whereby a legislator settles his mind over an issue that is debated, can take but one form in a democratic nation. He listens to both sides. He lets representatives of each viewpoint try to convince him that theirs is the side of truth and justice; that their proposals are in the interest of the common good. The civil rights of all the people involved include the right to make representations to their legislators; either to convince them of the rightness of their view in a debated issue, or at least to make them see that their view is more necessary or more favorable to the common good. Therefore, the exact charge that Dr. Upham makes against Catholics is that they are infringing on the rights of others by this essentially democratic mode of procedure: by making representations to their lawgivers over a matter that concerns the common good.

We make bold therefore to return the charge: that Dr. Upham has launched an attack against the civil rights of some twenty millions of his

fellow Americans; that by untrue statements, by misrepresentation, of facts, and by imputation of base motives, he is trying to discredit and silence a large section of patriotic Americans in their God-given, constitution-guaranteed, and democratic right to work for the common good of the nation.

After the manner of poorly educated men from time immemorial, Dr. Upham is guilty of two "corrupt practices" in controversy. He has failed to acquaint himself with the true position of Catholics on birth-control, and he either caricatures or ignores the reasons that convince Catholics of the danger to the common good in its widespread dissemination. The Catholic's answer, therefore, to every inquiring or indignant citizen whose mind has been influenced by articles like Dr. Upham's, will be, first, to state the true Catholic position; and secondly, to demonstrate how strong and logical and practical are the reasons for seeing in legal dissemination of contraceptive information a grave danger to the common good. As for ourselves, we have the following things to say to Dr. Upham.

It is very obvious, venerable doctor, that you are indebted only to hearsay for what you maintain to be the Catholic position on birth-control. 1) You say that for us the prohibition of contraception is merely a religious taboo, unconnected with any

spiritual principle, a parallel with the orthodox Jew's prohibition to eat pork. 2) You say that we vaguely attribute its immorality to the fact that "it is against nature," thereby forcing ourselves to say that it is immoral to make use of the X-ray, vaccination, surgery, etc., because these things are designed to prevent diseased bodies from running their "natural" course to death. 3) You say that the Catholic Church, after opposing contraception in all forms throughout her history, suddenly in 1932 gave way to terrific pressure and endorsed the "Rhythm" system of spacing births, thus abandoning her right to oppose any form of contraception. Now on every one of these three points you manifest an ignorance, whether crass or designed I do not know, that is unworthy of an intelligent man.

The Catholic Church does not hold that contraception is a merely religious taboo, that it has been forbidden for some arbitrary reason known only to Catholic authorities. She holds that contraception is wrong on the selfsame grounds that fornication is wrong and self-abuse is wrong and adultery is wrong. I presume that you would hardly say that a group of people in the United States who would resist the legalization of fornication or promiscuity or polygamy would be trying to enforce a mere religious taboo. They would be trying to save the common good

from utter disaster. Now, logically speaking, contraception falls into the same class of evils. Fornication is wrong because it means indulgence in sex pleasure outside of marriage and contrary to the purpose of marriage, which is the begetting and rearing of offspring; contraception is the indulgence in sex pleasure that is likewise contrary to the purpose of marriage and the purpose of sex. Catholics hold that if contraception is held lawful, there is no logical barrier in the world to holding that fornication, promiscuity, polygamy and polyandry are likewise lawful. Do you see no danger to the common good in *that* conclusion? And even if your own mind is not quite up to grasping a simple point of logic like that, can you not see that if many people do accept it as a logical point, they have a reason for resisting its terrible consequences for the common good?

#### THWARTING NATURE

You make a great to-do about Catholics vaguely crying that contraception is "against nature." It is a good trick, if you can get away with it, to make your intellectual opponents appear like nincompoops, as you do in saying that on that basis they must oppose amputation of gangrenous limbs, the use of X-ray, etc. The only bad feature of the trick is that too many people may know about it. And that man is

several decades behind the times who has not heard of this particular trick before. "So you're against birth-control," the argument used to go, before almost everybody found out how foolish it was. "Then you should be against having your hair cut, paring your finger nails, and shaving your beard." But no Catholic ever argued that "nature" has to be allowed to take her course in everything. If I say that it is against nature and therefore evil to kill a man in cold blood, or to gouge his eyes out, or to steal his goods, no sensible person will say that I maintain that it is against nature and therefore evil to take an aspirin to stop a headache. Only that thwarting of nature is evil which deliberately places an action that nature designs for a necessary end, and then destroys the necessary end. Eating is designed by nature for the necessary end of preserving life: if I eat poison deliberately, it is obvious that I am doing wrong because I am thwarting a natural action's necessary end. So people who want the enjoyment of the sex act, and yet "poison" its necessary purpose, are thwarting nature in the evil sense. Again, you may not be intelligent enough to grasp the point, but you should be able to see that there is a point to be made, and not make yourself ridiculous by stuff and nonsense about X-rays and operations.

As for your silly remarks about

"Rhythm," it is amazing that a man of intellectual standing, who as head of a movement like that of Planned Parenthood might be expected to be fully informed on all matters pertaining to his hobby, can enter into public print with statements that prove him to be grossly uninformed. You say that since 1932 the Catholic Church has endorsed "Rhythm." If you had asked anybody who knows a little more about this subject than you do, you would have learned that the principle behind "Rhythm" has never been denied by Catholic teaching, which is, in the words of Pius XI, as follows: "They are not considered as acting against nature who in the married state use their right in the proper manner, although, on account of natural reasons either of time or of certain defects, new life cannot be brought forth." This is no new doctrine for Catholics; just glancing through my own shelf of books I find it enunciated by a reputable Catholic theologian writing in 1890. Thus it marks no change, no surrender, no illogical exception in Catholic teaching. The immorality of contraception consists in deliberately interfering with the necessary purpose of the sex action; it is not immoral for married people to place the action properly and without personal interference at any time. You could have learned all this before making a fool of yourself in the



eyes of the wise, and a deceiver of the ignorant, by the falsehood that the Church has surrendered on one point and is only being arbitrary by not surrendering to you on all.

But it is when you come to your positive arguments for not permitting the democratic voices of Catholics to be heard in the legislative halls of the land that you lay yourself open to the worst charge—viz., that you yourself are not interested in the common good, but solely in foisting your will on the nation. About the best argument you can give for your position is that a great many people want birth-control information, and that it is contrary to all democratic principles that *ignorance be made obligatory in this free land*. But, Doctor, if that be your principle, do you not see where it leads you? If a great many misguided people wanted fascism or Communism in this glorious free nation, would you call it criminal to block their avenues of propaganda—for the welfare of those who might otherwise be deceived? A great many people have wanted many things that the laws of the land had to take out of their reach. Thousands of youths wanted marijuana a few years ago. Did not the Federal Government become guilty of a terrible invasion of human rights when it decreed that every field of marijuana be stamped out and every salesman of the stuff put in jail? Wasn't that making ignorance obligatory on a free people, many of whom

wanted the thing they were denied? And on your principles, would it not be right and proper to publish advertisements of prostitutes in the daily papers, because many people want them, and it is wrong to *make ignorance obligatory* by suppressing such lists? And the abortionists, whom, it is estimated conservatively, many hundreds of thousands of women seek out every year—should they not be legalized and advertised publicly, because people want them, and ignorance must not be made obligatory in the land? You see, there is no stopping if we start to adopt your principles.

#### THE COMMON GOOD

Again and again you repeat that Catholics have no reason for arguing democratically against relaxing the laws on the dissemination of birth-control information except to desire to foist their religious taboos on all Americans. You scoff at considerations presented in behalf of the common good, by far better educated non-Catholics than yourself. But that does not change the fact, that the whole point of the Catholic argument, as far as it concerns itself with influencing legislation, is the promotion of the common good. Catholics believe, for example, that one of the strongest supports for economic injustice in the United States, for the maintenance of less than living wages on the part of corporations and employers, is the fact that people like you are promoting

birth-control. Thus the unjust employer can say to his unjustly paid employee: "You must adjust the size of your family to what I am willing to pay you. If I pay you enough to support only one child, you must not have more than one. Go to Dr. Upham and he will tell you how this can be done." It will be a long time before living family wages will be universally paid in America, so long as you are around to provide an argument for paying less. If that is not contrary to the common good, we know of nothing that is.

#### MALTHUS OUTDATED

And for all your glib, offhand remarks about large populations in Russia, China, etc., there is still much to be said, and it has been said by experts both Catholic and non-Catholic, about the danger to a "civilized" country that adopts wholesale methods of contraception. Your education in this regard has hardly got past Malthus, who is as outdated on population problems as Darwin on evolution.

And for all your show of sympathy for hard-pressed mothers and fathers, and underprivileged large-family children, there is a wide field of study open to you, requiring only an open mind, on the relations between con-

traception and divorce, contraception and broken homes, contraception and the health of mothers (both mental and physical), contraception and adultery, and, by no means least, contraception and the morality of youth. Every one of these points involves the common good; we do not ask that you grasp them all, if your opportunities of study are narrow, and your mind not exactly keen. But we do ask that you see that there is something to be said on this side of the controversy, and that you refrain from accusing those who say it of being enemies of the welfare of their nation.

In conclusion, one last word. It is wholly consistent with Catholic principle to desire as you desire, "the safe birth of physically and mentally normal children." It is no part of Catholic principle that husbands and wives are bound to have as many children as they can physically beget. It is Catholic principle, agreed with by many and many a non-Catholic, that the free use of marriage rights involves the responsibility of accepting the result, and that to regard as good the refusal to take that responsibility marks the beginning of disaster for a nation. We Catholics love America; that is why we are willing to argue publicly for its survival as a nation.

## *Msgr. Knox's New Testament*

FRANCIS P. LEBUFFE, S.J., Ph.D.

*Reprinted from THE AMERICAN WEEKLY\**

**S**UPPOSE you were going to read in English a book which is 1900 years old and was written, as you believe, by God Himself in the everyday language of that day for the everyday man both of that day and of every other day, what kind of English would you expect? The everyday English of today's average man, the language of Broadway or Michigan Avenue or any other "Main Street," wouldn't you?

We Catholics believe that the New Testament is such a book written 1900 years ago, mostly in the world-language of that day, a form of Greek which was spoken by the man-of-the-street. So we look for a translation into English that is simple and clear and everyday-ish.

Well, that is just what Msgr. Ronald A. Knox, the renowned English Catholic writer, has done at the request of the Archbishops and Bishops of England and Wales. With a score of books to his credit and an exceptional command of Latin and Greek, Msgr. Knox five years ago approached his task of translation with the best of intellectual equipment. The result—a piece

of exquisite English that any grammar school graduate can understand and enjoy.

When Msgr. Knox began his work, he had a triple choice, since there are three possible ways of translating. First, a slavishly literal turning of word for word from one language into another. This is the "trot," or interlinear translation so dear to the heart of every student. Many such translations of the Bible exist in English already.

Then there is the learned translation, meant for those who have some knowledge of the language in which the book was first written and wish to check back with the original text. For Catholics the Westminster Version is as fine a translation of this sort as exists anywhere.

Lastly, there is the translation where a Scripture scholar, filled with his subject and skilled in Latin, Greek and English, tries to make the New Testament a live, vibrating, must-be-read book to every strap-hanger and bus-rider in the world.

This is in many ways the hardest kind of translating and Msgr. Knox chose that hard way and, I think, did a splendid job.

\* 220 South St., New York, N. Y., November 5, 1944.

The writer is a master of monosyllables and a skilled craftsman of the simple forms of expression. It is indeed amazing how he avoids big words and high sounding phrases.

Just catch the easy cadence of the sentences in these longer quotations which will show the freshness of approach of the translator and the simple swing of his simply worded sentences. Take the story of the Birth at Bethlehem (*St. Luke*, Chap. 2) as an example of what Msgr. Knox has accomplished:

It happened that a decree went out at this time from the Emperor Augustus, enjoining that the whole world should be registered; this register was the one first made during the time when Cyrenus was governor of Syria. All must go and give in their names, each in his own city; and Joseph, being of David's clan and family, came up from the town of Nazareth, in Galilee, to David's city in Judaea, the city called Bethlehem, to give in his name there. With him was his espoused wife Mary, who was then in her pregnancy; and it was while they were still there that the time came for her delivery. She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn.

Again, a scene told in *Luke*, Chap. 24:

It was on the same day that two of them were walking to a village, called Emmaus, sixty furlongs away from Jerusalem, discussing all that had happened. They were still conversing and debating together, when Jesus himself drew near, and began to walk beside them; but their eyes were held fast, so that they could not

recognize him. And he said to them, What talk is this you exchange between you as you go along sad-faced? And one of them, who was called Cleophas, answered him, What, art thou the only pilgrim in Jerusalem who has not heard of what has happened there in the last few days? What happenings? he asked; and they said, About Jesus of Nazareth, a prophet whose words and acts had power with God, and with all the people . . .

Then he said to them, Too slow of wit, too dull of heart, to believe all those sayings of the prophets! Was it not to be expected that the Christ should undergo these sufferings, and enter so into his glory? Then, going back to Moses and the whole line of the prophets, he began to interpret the words used of himself by all the scriptures.

Lastly, take the end of the night of fishing as told by *John*, Chap. 21:

Simon Peter told them, I am going out fishing; and they said, We, too, will go with thee. So they went out and embarked on the boat; and all that night they caught nothing. But when morning came, there was Jesus standing on the shore; only the disciples did not know that it was Jesus. Have you caught anything, lads, Jesus asked them, to season your bread with? And when they answered, No, he said to them, Cast to the right of the boat, and you will have a catch. So they cast the net, and found before long they had no strength to haul it in, such a shoal of fish was in it.

There is a vividness at times that equals the original Greek, as in the passage of *St. Jude* (12, 13), about the would-be corrupters of Christians. One can almost see these "stuffed shirts";

They are clouds with no water in them,

driven before the winds, autumn trees that bear no fruit, given over anew to death, plucked up by the roots; they are fierce waves of the sea, with shame for their crests, wandering stars, with eternal darkness and storm awaiting them.

#### MODERN PHRASING

His handling of individual words and phrases is really modern and decidedly intriguing. Where the older English versions have "lo!" or "behold!" we now have "all at once" (*Mt.* 28:9) which brings out vividly the impact of the Greek "idou"; and "which is, being interpreted," of both the Douay and the King James, becomes "which means."

The present writer is inclined to think that many will be loudest in their praise of Msgr. Knox's skillful turning of the expression "Amen, Amen, I say to you." To one conversant with Semitic ways of thought, it is a simple matter to catch the strong affirmation of absolute certainty that is expressed by these words. Some may think that the average reader today catches all this. Msgr. Knox does not think so. He gives us instead: "Believe me when I tell you this," (*St. Matthew* 14:18, *St. John* 14:12) or "I promise you" (*St. Mark* 14:9). When read in its setting, the new phrase pulls up short with an assertion of certainty and finality.

"Mammon" is quite a puzzle to most readers, but none will now mis-

understand "money" in *Matthew* 6:24 and *Luke* 16:11, 13, or "base wealth" for "mammon of iniquity" in *Luke* 16:9.

The fighting word "hupopiazein," which means "to give the knock-out blow under the eyes" with the horrible spiked knuckle ring, becomes (*1 Cor.* 9:27) "I buffet my body"; this is far better than the customary "chastise" of the Douay and "keep under" of King James. But does it bring out the full-arm "hay-maker" blow implied? Or do I read too much into the Greek?

Another place which is good but might be improved on, I think, is the exquisite ending of *Galatians* (6:17): "Already I bear the scars of the Lord Jesus printed on my body." "Scars" is better than "marks" (King James, Douay) or "markings" (Westminster).

But when will some translator use the good English expression "brand-marks" which adequately represents "stigmata" of the Greek? "Printed upon," and "carry" or "bear" of the older translations, are weak substitutes for the Greek "bastazo" which means "bearing or showing off proudly as a trophy." Brand-marks, as marks of ownership, were put on domestic captives and temple slaves, and sometimes captives and soldiers. And so St. Paul here tells the world: "I am brand-marked (by my sufferings, he means) as the slave of Christ—and I am proud of it."

Generally, the English is delightfully simple and everyday-ish. Occasionally, however, and quite inexplicably, we stumble over a few stilted expressions. Would Christ ask a man lying in a hospital today "Hast thou a mind to recover thy strength?", as he is made to ask the paralytic at the pool Bethesda (*St. John* 5:6). Would a hungry group of people eat "as much as they had a mind for?" (*St. John* 6:11).

#### "THEE AND THOU"

Probably the most puzzling lack of modernity in this really modern translation is the frequent use of "thee" and "thou."

If you stood at Trafalgar Square or Times Square and a bobbie or cop asked you: "Art thou waiting here for thy friend who was with thee yesterday"—wouldn't you pinch yourself to find out whether you were dreaming?

There are places, of course, where we would like to differ from this latest translator. Sometimes it is a mere choice of words, but at least in one or two places the difficulty lies deeper in the theological implications.

In the decree of the Council of Jerusalem, we read (*Acts* 15:28):

"It is the Holy Spirit's pleasure and ours" which poorly represents, to say the least, the Greek "edoxen" and is definitely weaker than Douay's "it hath seemed good" and King James' "it seemed good." The new Catholic Confraternity New Testament gives the full value when it reads, "The Holy Spirit and we have decided."

Again, Msgr. Knox has unjustifiably introduced the words "of time" in the opening sentence of *St. John's Gospel*: "In the beginning of time the Word already was." Here he is giving us an interpretation rather than a direct translation.

All in all, Msgr. Knox has now given to us the New Testament, published by Sheed and Ward, translated into language that anyone and everyone can easily understand and enjoy. Open it anywhere and see for yourself.

I have no doubt that much scholarly ink will be spilled over many a passage, but I think I can, for Americans at least, assure Msgr. Knox of the hearty "Thank you" of the man-in-the-street for whom the book was originally intended by its real author, God.

# *Labor-Management Committees*

REV. GEORGE G. HIGGINS

*Reprinted from WORK\**

THE War Production Board announces that more than 5,000 Labor-Management Committees, representing more than 8,000,000 workers, are now successfully operating in American industry. Through the pooling of the ideas of management and labor, these committees have been instrumental in increasing and accelerating production in mines, mills, factories, shipyards and lumber camps throughout the country. They have improved manpower utilization, reduced absenteeism and accidents, conserved materials, salvaged vast quantities of critical metals and saved countless man-hours through their employee suggestions system.

These and similar accomplishments of the committees are more or less tangible and can be isolated and weighed statistically. But, as the Director General of the War Production Drive, Mr. T. K. Quinn, observes, none of these specific and practical accomplishments of the committee "is as significant or important as the mere fact of their existence."

By their very presence in American industrial life in these troubled days they offer heartening proof that, given a modicum of tolerance and good will, labor and management can and

will cooperate, at least within certain specific areas, for the mutual benefit of both groups and for the common welfare.

## A GOOD BEGINNING

More than that, they can be looked upon with considerable satisfaction as a sure step in the right direction — a step towards that deeper and more comprehensive type of cooperation envisaged by Pope Pius XI in his "Industries and Professions" system and recommended by the CIO in its "Industry Council Plan." Admittedly the Labor-Management Committees do not go far enough; they're not as "radical" in their aims and purposes as is the Encyclical program. But, for all of that, they can be applauded as at least a good beginning.

All the more wonder, therefore, that they should continue to meet with the opposition of certain influential sections of American industry. We have been told repeatedly that industry is anxious to cooperate with reasonable and responsible trade unions. But sometimes I wonder. Industry wants to cooperate. But, when the Government, acting through the War Production Board, recommends the establishment of joint com-

\* 3 East Chicago Ave., Chicago 11, Ill., December, 1944.



mittees through which this cooperation can be channelled for the good of the war effort, the invitation is ignored by some and openly spurned by others. Why?

I suspect that Mr. Quinn (who, by the way, comes to Government service from the ranks of industry and not from the ranks of labor) has hit upon the essential reason in an editorial in the current issue of *Labor & Management News*. He says:

Perhaps the strongest opposition has come from managements that fear a presumed growing ascendancy of labor and consider the committees as simply another force in a dangerous trend. It does not occur to them that belligerency often stems from moral indignation. The worker who is not recognized as a human being or permitted to make acknowledged contributions to the common interest feels smothered, becomes soured and turns his talents elsewhere.

#### COMMUNIST ALLIES

Under the terms of the National Labor Relations Act industry is legally obliged (as it has always been morally obliged by the natural law) to recognize free trade unions for the purposes of collective bargaining. Very well! But what is collective bargaining? Shall the phrase be interpreted narrowly or shall it be extended to include the active participation of labor in all of those decisions of management which have a direct bearing upon the welfare of the workers and upon the welfare of the general public? The Encyclo-

pædia accepts the latter definition, a definition which is in tune with the requirements of the democratic way of life. A certain large section of American industry holds to the former interpretation and seems prepared for a fight to the finish.

"There are none so blind as those who will not see." . . . These same men are dreadfully afraid of Communism, and yet, by standing in the path of a progressive extension of democracy, are doing more to make possible the eventual triumph of the Marxist creed than are the professional Communists themselves.

They would do well to listen to the friendly warning of Mr. Quinn — a warning which is echoed by the great Don Luigi Sturzo out of the depths of his enormous learning and his tragic personal experience on the Continent of Europe. Says Father Sturzo:

In any regime, so long as the working classes have no voice, direct or indirect, they will have no choice but that between economic oppression and revolutionary agitation. . . . If instead of eight or ten million organized workers in the United States there were twenty or thirty million, the Marxist or Bolshevist danger would be proportionately lessened by the existence of large unions and labor organizations which of their very nature tend rather to collaboration than to revolution. Moreover, the idea of cooperation between the classes must cease to be confined to the realm of labor problems. It will have to be extended to the wider domain of universal social economy. . . .

## THE EDITORIAL MIND

### *The Social Apostolate*

A CASUAL reading of the four gospels should make the conclusion inescapable that God, at least, perfectly understood the nature of His own creation. Christ came to teach men the truth, but in carrying out this mission He was always at pains to minister to their material needs. At a wedding feast He changed water into wine, He made the deaf to hear and the dumb to speak, He cured demoniacs and paralytics and many who were afflicted with various diseases, and in the desert He fed 5,000 who had followed Him faithfully for days "because they were witnessing the signs He worked on those who were sick." Quite clearly God in His infinite wisdom judged that the way to a man's soul is very often through his body. "Your Father knoweth that you have need of these things" was, of course, a gentle reproach to those who were over-solicitous about what they should eat or what they should put on; nevertheless it was at the same time a recognition of a need and a most legitimate need.

This recognition of the dual nature of man, his material origin from the dust and his spiritual creation a little below the angels, is a fundamental of

Christianity and accurately accounts for the innumerable and marvelous corporal works of mercy which were the glory of the Catholic Church yesterday, and are today, and will be tomorrow.

Only the other day we were struck with the words of a Jesuit Father writing from his mission station in India in the following vein: "And are they (his people) in need of the social apostolate! Unless we do for them socially in some way, we can hardly convert them. Something for the body first, and then for the soul." With this sentiment we know that Our Blessed Lord would heartily agree, when we remember that He did not attempt to explain the beautiful doctrine of the Holy Eucharist to men who were hungry. No, He fed them with barley loaves, and afterwards, when they had eaten their fill, He discoursed to them on the Bread of Angels.

In the light of these considerations, and much else that might be said on the subject, we confess that we were not a little amazed when some of our own people chose to take exception to the opening remark of a leading article in last week's issue of this paper, namely: "You can't put a prayer on

their lips unless you first put bread in their stomachs." What do you think?

—CATHOLIC OPINION, *Kingston, Jamaica, B.W.I., September 17, 1944.*

### *Educating the Germans*

IT IS currently said, by those with a materialist bias, that Hitler owed his success to the unemployment in Germany from 1929 onwards. It is more important to remember that from 1929 onwards each year there grew to military and voting age a new generation of young Germans with no memories of the previous war, but determined to raise their country. The unemployment explanation of the rise of Nazism ought to be able to point to its chief hold as being among ex-servicemen and harassed fathers of families unable to find work. The romantic explanation, which is much the truer explanation, finds that much the greatest hold of Hitler was and is on the imaginations of the young, who need a faith to live by, and to whom he has offered a faith thoroughly congenial to their German temperament. It is of the utmost importance that the right diagnosis should be made, and that National-Socialism shall be seen in all its dignity as a dangerous, false religion, as something to be exercised not by the organization of plenty but only by the substitution of true ideas about the end of man for false ones.

This is not a task which foreigners,

coming with a feeling of superiority to preach doctrines from which the Germans have already turned away, can approach with much prospect of success. We shall have to make quite sure that the Germans cannot again make war for a generation, and then we shall have to leave the business of re-education mainly to those Germans who have never believed in romantic nationalism as a religion. What success they have will turn on what sort of Europe takes the opportunity and sees the necessity to re-educate itself at the same time. The nature of that re-education will consist in recognizing that we must not decide for ourselves what we will consider right and what wrong but must seek our law in the Divine will. Without the recognition of God's sovereignty, the history of Europe is incomprehensible. — *The CATHOLIC LEADER, Brisbane, Australia, August 31, 1944.*

### *Bolshevism in Reverse*

THE publication of the latest decree concerning Russian education extends the policy, inaugurated last year, of making separate provision in the State schools for boys and girls. The extension is due to the success that has attended the limited experiment already made in that direction. In his annual report, the Commissar for Education states that where tried the new method has resulted in

an improvement in behavior and greater respect for each other on the part of the boys and girls.

The report mentions other changes, among which are the introduction of good conduct marks and of rules for deportment and measures to ensure respect for elders. Also, unaccompanied visits to the cinema and theatre are forbidden below a certain age.

Similar "reactionary" tendencies (as our Left-wing press would describe them if it was not in Russia they were being shown) are to be found in the attempts to rehabilitate motherhood and home-life. A few days ago the British "Conservative Women's Reform Group" issued a pamphlet intended to emphasize women's "national usefulness." Contrary to what one might expect, this phrase refers not to women's contribution as wives and mothers but to the work they share with men. "The home," it is pointed out, "is not women's only contribution to national strength, and it is to the national advantage that opportunities and rewards should be open equally to both sexes." Russian legislation concerning women, curious to relate, moves in the opposite direction. As will be remembered, the National and Child Welfare decree issued on July 9 increased family allowances for mothers in proportion to the number of their children. In addition to these allowances, a mother with 4-5 children is to receive the Motherhood Medal.

For those with 7-9 children there is the Order of Mother's Glory, while she who has given birth to ten or more children receives the title, Heroic Mother.

Admirable as may be these concessions to tradition, they leave the foundations of the Bolshevik structure what they were. If marriage and motherhood are more honored, it is still in the interests of the State that this is done. Like the commercial honesty which is advocated as good policy, it leaves the original motive unchanged.—*The CATHOLIC HERALD (London), September 1, 1944.*

### *Xenophobia*

**X**ENOPHOBIA, hatred of the foreigner and the stranger, is one of the primitive emotions of the human race. It is also one of the child-like emotions. The small boy or girl making fun of a companion who has a club-foot, jeering at another who is cross-eyed or imitating, with malice aforethought, another who stutters is the counterpart of the adult who despises his neighbor because that neighbor has a different physical conformation, a color of skin or a culture which is different from his own.

The city man who laughs at the hill-billy making rough going in his awkward attempts to conform to the ways of the metropolis is a xenophobe. He never stops to consider that, in the midst of the hill-billy's own sur-

roundings, a city man would be the uncouth and awkward element. A high degree of adult thinking is required to realize that, in any human being, strangeness is a sheer accident, that, fundamentally, all human beings, made to the image and likeness of God, are much alike.

The most extreme and difficult form of xenophobia is based on difference in color and physical conformation. The Negro who may be a holy man or a great scientist or a noble benefactor of the human race, far superior

in every human quality to most white men, is still rejected and despised because he does not look like a white man. The highly civilized Chinaman, with centuries of culture behind him, is still the heathen Chinese who's peculiar "for ways that are dark and for tricks that are vain," merely because his eyes slant and his skin is yellow. Some day Christian charity may so imbue the human race that this xenophobia will vanish.—*The CATHOLIC TRANSCRIPT, Hartford, Conn., November 9, 1944.*

### Logic

If Germany is to be rendered powerless, there can be no justification for the contention that Russia, which is more than twice the size of the United States, needs extra lands to "protect" herself against Germany. Russia need not fear her peace-loving democratic neighbors. Little nations don't start wars. On the contrary, the little nations have every reason to fear Russia. When the Red Armies, in collaboration with Hitler, invaded Eastern Poland, Lithuania, Latvia and Estonia in 1939, it marked not the first but the fourth time in history that Russia and Germany joined hands together over the prostrate bodies of their peaceful neighbors.—*The SOUTHERN CROSS, San Diego, Calif., December 1, 1944.*

### No Rules for "Utopia"

To speak as though Christian statesmen alone can guarantee peace is to forget the fact of original sin.

We must not waste time formulating rules for Utopia. What we have to do is to recognize the weakness, or even malice of men, and so order public life that at least the breakers of the peace will not be allowed the excuse that social injustice has been allowed to become the rule of law.—*Most Rev. Bernard W. Griffin, Archbishop of Westminster.*

# Shepherd of Warriors

R. A. JEFFERY

*Reprinted from COLUMBIA\**

**I**T WASN'T long after his arrival in New France that Father Jean Brébeuf, the subsequent Jesuit Martyr, baptized an Indian child and exclaimed; "I would willingly have come out from France and crossed the ocean to gain this one little soul to our Lord." Then he went on from there to his glory and his doom, to be hacked to pieces or burned at the stake with his seven martyred companions by the frenzied Iroquois.

One wonders what his thoughts or reactions would be were he present in person at St. Regis, Quebec, on the feast of Corpus Christi in June, 1944, to witness the deep religious fervor of the pure-blooded Iroquois, lineal descendants of those same primitive people of the forests who only three hundred years ago came hurtling from their places of shelter along the Ottawa, screaming their incantations, to torture and tomahawk the black-robes and the cross, to uproot, if possible, the sturdy seed planted amid pain and suffering and death by those valiant soldiers of Christ—Brébeuf, Daniel, Lalumant, Garnier, Chabanel, Jogues, Goupil and de la Lande.

In those far-off days, the Iroquois shouted their taunts at the cross the

Jesuits urged them to accept; today at St. Regis their descendants reach out tenderly toward the crucifix held before them by their Iroquois parish priest and penitently and with emotion kiss the cross held high in the hand of Brébeuf, central figure in an unusual statue of the eight Jesuit Martyrs. The significance of the whole situation is so striking as to be awesome and probably nowhere else in the entire world could an eager Christian soul, questing from cause to effect, find more ample or satisfying answer than here at St. Regis among these simple, lovable, God-fearing descendants of the bravest and most warring of all tribes. Here is found abundant answer to the prayer of those Jesuit Martyrs whose constant plea to God was that the seed might fall upon fruitful ground even though the soil was nurtured with their own blood.

The St. Regis Indian reservation is in Canada on the south shore of the St. Lawrence in a remote but beautiful setting where the historic river runs rapidly to the sea. When we swept over the river from the mainland, skirted St. Regis Island and landed at the mission, my first impressions of this peaceful Indian village

\* New Haven 7, Conn., November, 1944.

were of an elderly Indian woman entering the church with a plaid shawl over her head, a blackhaired, tousle-headed boy of ten playing lacrosse and a Jesuit priest pacing slowly up and down the shore reading his breviary. It was an eventide's quiet hour, when the last golden rays of the sun were sinking behind those historic islands of the St. Lawrence that once knew Frontenac, Cartier and LaSalle; preparations were underway for the morrow's feast of Corpus Christi, confessional hour was over and out of the century-and-a-half old stone church of Gothic architecture strode a tall, striking athletic figure in Jesuit garb—one of my most unforgettable characters.

#### THE ONLY ONE IN THE WORLD

He was Father Ignatius Jacob, a full-blooded Mohawk of the Iroquois nation, the only Indian parish priest in the world who is a direct descendant of the Iroquois Confederacy of Five Tribes — Mohawks, Oneidas, Onandagas, Cayugas and Senecas. Six feet tall, keen of eye, muscular and graceful in his movements, one could easily imagine his like leading a band of painted lithe-limbed warriors amid the wooded fastnesses of Oswegatchie or Hiawatha's domain. But he appears much more attractive in a chasuble and stole, and in the soft, modulated Iroquois tongue his was as eloquent a sermon on the Eucharist as we've ever listened to.

His mastery of Indian, English and French diction is perfect. He's a remarkable personage and he has accomplished some remarkable things for his people who are as devout as any you will find as they silently recite their rosaries, burn their votive lights, pray silently at the foot of the statue of those martyrs put to death by their ancestors, while choristers sing their Masses in the Indian tongue.

Father Jacob seemed to us to represent the perfect answer to the problems of Church and State; give the Indians their own spiritual leaders and there just will not be any problems, provided the leaders have the capabilities of vision and tact of "Kathaienton," tribal name of this priest, most beloved personage of all the dusky men, women and children of Cornwall Island, St. Regis and Caughnawaga — the only Iroquois who is also a Jesuit.

The average Indian is still reticent and taciturn: he speaks softly and there is still a certain stoicism in his demeanor. But Father Jacob is a natural leader with a good sense of humor. Part of his parish is in the Alexandria diocese, part in Valley-field diocese, part in Canada and some of it across the highway which is the United States and the diocese of Ogdensburg, New York. In answer to the writer's questioning glance he smiled expansively and said: "You see, we dwell in two provinces, in two



countries and under three Bishops, yet, strange as it may seem, we live in tranquility and peace." In all of this strange and widely-scattered parish there isn't a white man or woman.

And as we sat before a desk that was covered with rosaries and pictures and the other odds and ends that usually clutter a parish priest's desk, Indians came in twos, threes and fours to gaze reverently upon a new statue of their patron saint, St. Regis, for whom they have great reverence and whose relic reposes there in a reliquary which is a replica of the main altar in the basilica of Lalouvesc, France. They spoke in whispers as they gazed upon the new statue. Some blessed themselves and all seemed just a little proud because they had all contributed toward its purchase out of their meagre means. Within a few days they were to commence a novena to the patron saint of their parish. But the women didn't enter the office for an appraisal of the new statue; they had gone home to prepare the evening meal, which somehow reminded one of the Jesuits' *Relations* describing the early bartering scenes of the Indians at Sault St. Louis: "The men were busily engaged in bartering while the women were attending to the drudgery of the camp and boiling their *sagamite*."

How is it explained that Father Jacob is the only Indian priest of all the Five Nations? Probably Father Jacob doesn't know the full answer.

He says it is due solely to the grace of God. Obviously an Indian priest was needed for the Indian people; in fact more, many more, are needed, but just why this boy was chosen out of the many is known to God alone. He was one of a family of eleven children, living in the manner of all reservation Indians, accepting government treaty money and finding work where and when they could. The Indians are still expert weavers, they still like to hunt and trap, but the facilities are few and the art is becoming forgotten; they farm considerably, still fish a great deal, especially the older ones. The younger men find employment in nearby industries and, during their spare time, excel in the game of lacrosse, the game that was popular even in Huronia among the Five Nations and was still the red-man's national pastime when Chief Pontiac of the Ottawas led his powerful confederacy west of the Allegheny Mountains.

#### SENT TO JESUIT SEMINARY

The names of the Thomases and Woods of St. Regis and Whites of Cornwall Island still dominate Canada's lacrosse world! Indians have played on practically every world champion team from Vancouver to Montreal and, in 1890, an all-Indian Canadian champion team went to England to play an exhibition game before Her Majesty Queen Victoria. They still rank among the greatest

lacrosse experts in the world and prominent in that mile-long Corpus Christi procession, with its three repositories, were several of those fleet-footed exponents of a game that goes further back in history than the era of Champlain or the Canadian Martyrs.

Young Ignatius Jacob was a voracious reader, he was a student of history, he knew by heart the salient features of the story of the Iroquois and the Canadian Martyrs. Thus, when opportunity presented itself, he was sent to the Jesuit seminary at Sudbury and there he prepared to devote his life to the spiritual welfare of his Indian people. During his long years of study and preparation he sought constantly to improve his knowledge of the Indian language with all its strange inflections and idioms; that, he knew, would be one of his greatest assets, just as the great Jean de Brébeuf regarded it when he said: "A missionary must learn the language of his people before attempting to preach to them the Kingdom of Heaven, and it is a greater task than anyone can imagine."

Perhaps aside from his Jesuit instructors, the one person to influence the life of the young Indian boy of Caughnawaga more than any other was the late Archbishop of Ottawa, His Grace Most Rev. Guillaume Forbes. Before going to Canada's Capital, Archbishop Forbes was Bishop and parish priest at Valleyfield

and he it was who married Father Jacob's parents, was his ideal and counselor throughout his theological course and subsequently, by special permission, ordained him to the holy priesthood in the little Indian parish church of Caughnawaga six years ago.

Whether or not the Canadian Indian has been fairly treated and adequately compensated has always been a subject for debate, and still is. When negotiating with the tribes, the Government of the day promised to "lay aside for you lots of land to be used by you and your children forever." But as a general rule the land is of poor quality and the Indian by nature is not a farmer. However, in this expansive St. Regis parish of three thousand souls, the people are happy and content; they are governed to a large extent by their own councils of Chieftains, who on very special occasions don the colorful dress of their forbears; they administer their own affairs, pay no taxes, and the cost of maintenance of their reservations is a direct charge on government.

And the system works fairly well. Of course, the democratic way of life prevails in St. Regis, just as it does in Nantucket or Noranda, and opposition is sometimes voiced to the manner in which the elected Chieftains are running the show. But the reservation Indians do not yet accept the modern method of hiring a newspaper or a public hall to voice their opinions. Instead, their custom is to

congregate in front of the church after last Mass when a member of the council addresses them to explain some matter of local government or public controversy and those "agin' the government" are given free rein to express their opposition — and they do. We saw the system in operation on this feast of Corpus Christi with appropriate Indian oratory and gesticulation and the colorful throng seemed to like it. It's a system that's been in vogue for one hundred years or more, it works well, and Father Jacob humorously referred to it as "just letting off some steam."

#### EFFORTS TO RETAIN INDIAN LANGUAGE

Apart from the spiritual welfare of his people the chief ambition of this remarkable 42-year-old Iroquois parish priest is to retain the Indian language among the children under his charge. It would be a pity were it otherwise, yet if he is to succeed it must be very largely by his own efforts. The educational facilities are satisfactory, with four Sisters of Ste. Anne from Lachine in charge of the splendid convent and school provided by the Canadian government. But teaching is in English and children at play frequently use that tongue; thus English is now almost as frequently heard among the youth as Indian. Father Jacob speaks to the children in their native tongue, catechizes them in Indian, urges the use of it in their homes and prays for the

day when it may be possible to make it the basic language of the reservation schools. Indian girls in the Sisterhood would provide a solution, but for some reason not easily explained this lofty objective has not yet been reached. Father Jacob's expressed opinion was: "Our hope of retaining the Indian language lies in the Church." There is reason to hope that boys of the parish may be blessed with priestly vocations and already there is one student in the Washington Scholasticate who is expected to be ready for ordination within a year.

History has yet to do the North American Indian full justice; in the era of the nomadic tribal warfare the Iroquois was cold, hard, revengeful, superstitious, proud with a certain nobility, crafty but never mean; down through the centuries he has been a courageous warrior; he it was who constituted the balance of power for England in her continental wars with France, in the trouble between Britain and the American colonies in 1812, in which the blood of Tecumseh crimsoned the muddy Thames. No fewer than 8,610 Indian warriors fought on Britain's side and of these nearly six hundred were from St. Regis and Caughnawaga. Again, in World War I, St. Regis gave freely of her warrior sons, while to date in this war more than three hundred boys from Father Jacob's parish have enlisted in the Canadian services — Iroquois lads fighting for the prin-

ciples of liberty and charity and Christian citizenship and for the God of righteousness whom the Canadian Martyrs mirrored before the frenzied minds of their warrior forbears in the Old Huronia of long ago. They've never yet let Canada down and their tall, stalwart frames today, their alertness, make one reminiscent of the stirring figure of Tecumseh and Brant and Pontiac and the men of the era of Champlain and the Cabots.

Moonlight on the rippling waters of the storied St. Lawrence was like a fairy's wand as my Indian oarsman silently edged away from the little slip that is his primitive wharf. The

lights flickered in the little Indian homes of St. Regis Island, a big freighter boomed raucously far out in the stream. I looked around again to glimpse the modest church that since Britain's earliest Indian treaty days, in fact since 1752, has triumphantly stood there with its Indian inscription over the arch and its high spire, atop of which sits the same cross of the Canadian Martyrs pointing like a finger to God and athwart those moon-flecked waters came faintly the measured music of the church bell announcing the Vesper Hour for an Iroquois priest and his beloved Indian people.



### *Buzz Bombs and Rockets*

There can be no doubt as to the effectiveness of this new "secret weapon" and certainly none as to the terrible injuries it is able to inflict.

The worst of it is that each of these diabolical inventions prompts those against whom it is directed to "go one better." And, since the resources of science and the inventiveness of man are inexhaustible, there is no reason why there should be any end to the crescendo of horror resulting from this type of competition. The imagination boggles at the vista of terrorization thus opened up.

Of course it is assumed that since this is to be the last war of any magnitude, we need not anticipate further developments in the art of killing; the Great Powers will see to that. But what if the Great Powers fall out among themselves? Who is to pacify the pacifiers?—*The CATHOLIC HERALD (London), September 1, 1944.*

# *Austrian Independence*

GEORGE M. VON ALEXICH

*Reprinted from THOUGHT\**

WHEN Hitler's armies occupied Austria and when the world accepted this act of aggression as an "accomplished fact," and almost acclaimed the results of a staged plebiscite, nobody could foresee that less than six years later the representatives of the three largest powers among the United Nations would meet and make the independence of Austria the subject of a special declaration. The most surprised were certainly the Austrians themselves, who could not have thought that the fate of their country might figure among the many urgent items on the program at Moscow. It was for once an agreeable surprise, to see that justice could prevail by its own weight alone, even at a time where the general trend of development pointed toward the formation of larger and larger units.

Under Hitler's regime the Austrians have learned to appreciate independence still more than before, they have fought and suffered for it. All nations under the National Socialist regime have come nearer to each other; there is no better cement for the cooperation among human beings than common misery. It can be said rightly that the foundations for fruitful cooperation in the Dan-

ube countries have been laid by Hitler himself. This tendency, which is especially growing between Austria and Czechoslovakia, can be made to serve the successful reconstruction of Europe.

One thing, however, must be said immediately: it will be labor lost if efforts are made to "re-educate" the Austrians from outside. A nation whose members have learned their lessons in the prisons and concentration camps of Himmler, whose men, forced into Hitler's army, have learned to hold their ground both against the opponents on the battlefields and against the enemy within their ranks, does not need to be re-educated. They must be left to make their own decisions.

## LOOKING BACK

If this concept of the independence of Austria is maintained after the war, it will lead inevitably to the question: what are the Austrians going to do with their independence? The word can be made ambiguous. It might mean that Austria would be free and independent, consequently at liberty to do with her independence what she chooses to do; it might mean again, as in the case of the Treaty of

\* Fordham University, New York 58, N. Y., December, 1944.

St. Germain, that Austria would be prevented from making a free choice which might displease one or several of her neighbors or some other country claiming to have interests in Central Europe. It might, therefore, be interesting to note what Austrian independence signified during the period between 1918 and 1938.

The independence of Austria in 1919 was negative. It was simply a prohibition against joining Germany. But even so the authors of St. Germain violated it themselves when they pressed some 200,000 Tyroleans into Italy, in order to provide victorious Italy with a strategic border, and delivered them to persecution not only by Fascist Italy but by the Italy of Salandra, Sforza and Nitti. Another project of violation, the annexation of Carinthia by Yugoslavia, aroused the Austrians as much as the case of South Tyrol; it was, however, prevented by Italy which would not tolerate further expansion of Yugoslavia toward the West.

The independence of Austria continued to remain negative for many years. It was negative for reasons outside of Austria: the Big Powers and the Little Entente kept a careful watch that Austria should not join any larger combination. Chancellor Seipel, indeed, profited by this mutual jealousy in the summer of 1922. At that moment — when the financial crisis was at its peak in Austria, when her neighbors already discounted Aus-

tria's falling to pieces and the possibilities of their own territorial aggrandizement — Monsignor Seipel started negotiations with Italy with a view to an economic union with that country. France and the Little Entente became immediately alarmed and the League of Nations suddenly became very active. The result was the granting of the substantial international loan of 1923 which enabled the Austrian Government to stabilize the currency and to start the reorganization of the economic life of the country.

In 1931 the international reaction against the stillborn project of a custom union with Germany threw Austria's finances a second time into convulsions. And again the corridors of the palace of the League of Nations in Geneva echoed with the rumors about the final dismemberment of Austria among Czechoslovakia, Yugoslavia, Italy, perhaps Germany and Hungary. It was Italy again which prevented this project, mainly because Italy was opposed to any further expansion of Yugoslavia and also to a common border between Czechoslovakia and Yugoslavia. But always the principle of Austria's independence was negative.

Up to 1932 independence was something negative even to the Austrians. Their hearts were not in it. Of the two large parties in the Austrian Parliament one — the Social Democrats — always favored a union with

Germany, the other — the Christian Social Party — was split over the question; and the smaller parties were frankly for the Anschluss. Liberals, who had no representatives in parliament, were split; up to 1933 they favored a union with Germany, but after Hitler's coming to power some of them joined the National Socialist movement, the others stood either completely aside or joined the Monarchists. At any rate a vote on the Anschluss would have secured a majority in parliament, although a plebiscite of the entire population might have had the contrary result. The reasons for this attitude were various: the despair of the older generation about getting along without belonging to a large empire; the decidedly anti-Austrian policy of several of Austria's neighbors who had the backing of France, and the helplessness of Austria to parry this policy in an adequate way; the lack of constructive ideas and of dynamism among Austrian leaders and in public life in general.

#### DOLLFUSS APPROACHES THE PROBLEM

A change came in 1932 with the advent of Dr. Dollfuss. He belonged to a new and realistic generation and knew little of the former Empire. Instead of lamenting over lost power and splendor, he started to reconstruct what was left. It seemed hopeless at first, but he found the help of many men of his generation who loved their

land and wanted it to be more than a wild-life preserve of some quaint Alpine tribe, more than a glorified White City.

Dollfuss' approach to the problem was twofold. First, he remembered Monsignor Seipel's word that material reconstruction was not enough, that it had to be accompanied by the reconstruction of men's souls. And so, out of their own deeply religious conviction, Dollfuss and his friends worked fervently toward the renaissance of the religious, Catholic spirit of Austria, worked to make this religious spirit of the majority of the Austrian population vivid and militant, to make it more than something traditionally taken for granted. Dollfuss foresaw with prophetic vision the coming of Hitler and the inevitable conflict between Austria and a National Socialist Germany. As statesman he knew that only a better and higher ideology could resist successfully the almost religious fanaticism which Hitler instilled in his followers.

Dollfuss' second approach was the economic reconstruction of the country. He had to start from rock bottom. Austria is a country the size of the State of Maine, with a similar climate and a similar fertility, but with a population seven times larger than the Pine Tree State's and without direct approach to the sea. Notwithstanding these natural handicaps, Austria had to make shift for her-



self in a hostile or indifferent world. Austria's farms were in many areas submarginal; they existed only through the incredible frugality and industry of the rural population who stuck to the soil however bad the times were. Dollfuss knew — he had seen it in Germany — that a country is lost when the farmer goes. He started first with the reconstruction of Austria's agriculture. His success exceeded all expectations and continued after his death. Parallel and subsequent reforms in other sectors of economic life under him and his successor were not less successful, and the result was an Austria which resisted Hitler victoriously for five years and which Hitler had to wipe out by direct military attack because the success of Austria's resistance began to have disagreeable consequences for him in Germany proper.

Dollfuss' success showed that the slogan that an independent Austria could not exist without continuous financial help from outside was false. This catchword originated from Pan-Germanic sources and was later widely broadcast by National Socialist propaganda — and believed abroad. Strange to say, it was also spread by circles opposite to the Nazis, by some of Austria's neighbors who wanted a partition of Austria among her neighbors. That this slogan was fallacious once Austrians became conscious of their own resources and developed them systematically can be

seen from the following statistics. They are quoted here not only to show that Austria could well exist by herself, but also to demonstrate that a country capable of such an effort would be an asset in any larger economic combination, if its free cooperation could be obtained.

#### SOME STATISTICS

During the years between 1933 and 1938, Austria's exports increased from \$163,000,000 to \$247,000,000, that is, by 55 per cent. In the last year before the occupation the increase was 28 per cent. Exports of timber rose from \$16,000,000 to \$46,000,000 in 1937, finished goods from \$127,000,000 to \$161,000,000. The production of pig iron rose from 88,000 metric tons in 1933 to 389,000 tons in 1937, steel from 226,000 tons to 650,000; cellulose from 185,000 to 253,400 tons; paper from 165,000 to 193,000 tons. The production of cotton yarn was doubled. The production of oil was 855 tons in 1933 and 33,000 in 1937. The production of wheat increased by 170 per cent, of rye by 100 per cent, of potatoes by 430 per cent; sugar, dairy products and meat production increased by more than 1,000 per cent. All this within the years 1933-1937. Only in the year 1936-37 could the Austrian railways — always a very difficult problem — by reformed tariffs and better management enjoy an increase of 22 per cent in traffic and 16 per cent in

income, and this in spite of the fact that many rates, for passengers as well as for goods, had been reduced. Between 1933 and 1937 the number of unemployed had been reduced by 100,000 and besides this the greatest part of the younger workmen, those who had left the schools, had become integrated into production. Several large hydroelectric plants, Austria's solution of the fuel problem, had been constructed and in 1938 \$9,000,000 had been set aside for the construction of three new ones. These three, besides at least two others, have been constructed in the meantime during the occupation.

Austria's foreign debt — \$850,000,000 in 1933 — was in 1938 reduced to \$412,000,000. The reserves of the Austrian National Bank increased in 1937 alone by \$11,600,000. Deposits with the savings banks increased between 1934 and 1938 from 437 to 490 million dollars. When the National Socialists after the occupation of Austria took over the reserves of the Austrian National Bank and forced the banks and the public to sell their holdings in foreign securities and currency, they realized something like four hundred million dollars in foreign currency!

Besides all this the Austrian currency, the Schilling, had become the most stable of all currencies in Europe; Vienna, owing to a liberal handling of monetary policy, had again become the financial center of

Eastern Europe and great parts of Central Europe. Dollfuss realized the importance of tourist traffic for a country like Austria; and everybody knows the tremendous increase of foreign visitors whose payments more than counterbalanced the sums Austria had to pay abroad for the purchase of the necessary raw materials which she could not produce herself. And all this was realized while Germany, once Austria's largest client, sought to annihilate the efforts of the Austrian government.

#### FREE AND VOLUNTARY COOPERATION

The natural reaction to the preceding assertions is the question: How can the potentialities of an independent Austria be used to the advantage of Europe? Hardly less significant are the questions: How can the free and voluntary cooperation of Austria be obtained? How would it be employed in the best way in order to attain a maximum of efficiency and consequently of results?

The first and immediate step would be to see that Austria receive her full place among the liberated countries without discrimination, that she be restored to her status in March 1938 from the standpoint of political independence. Austria's justice with regard to criminals of Austrian origin will be immediate and more thorough than that of any international authority.

Although reports about the real

state of affairs inside of Austria are very scarce — of all countries in occupied Europe, Austria was the most secluded, and she is also heavily garrisoned by the SS and the Gestapo — one thing besides the natural opposition against National Socialism can be said: the Austrians, and with them all other small nations in the Danube Basin, have been accustomed during the last three to six years to think in terms of economic unification.

This unification was of course imposed by the National Socialist Reich and geared to the latter's war purposes. This kind of unification will, of course, disappear with the disappearance of the National Socialists. But just as in the period after the Napoleonic wars the spirit of cooperation among the other European countries continued for at least two dozen years, while even quite a number of measures initiated by the former French authorities of occupation continued not only in France but also in many of the countries formerly occupied by her, the spirit of cooperation, even of economic unification, but without the oppression of the National Socialist system, can be preserved if the Big Powers wish it to be. It seems to be a fact that, for instance, the populations of Austria and of Bohemia and Moravia, always linked by many ties, have, under a common oppressor, come much closer to each other than ever before. The same is perhaps the case with other Danubian nations.

They will perhaps have learned how petty were their mutual grievances in comparison to the catastrophe which had engulfed them all.

When the war is over in the Danube countries, national feelings will be high. This is understandable and just as it should be. If these national feelings develop into nationalistic ambitions along the lines we experienced between 1918 and 1938 and if this development is not checked early by the Big Powers acting in concert, the reconstruction of Central and South-eastern Europe is impossible.

#### AN ECONOMIC UNION

Reconstruction will be hard anyway; some countries like Yugoslavia, Hungary, Rumania will have suffered terribly, others which have been spared at least partially, like Austria and Czechoslovakia, will still suffer under inevitable consequences of military operations in the immediate future. If the work of reconstruction is checked at every step by political obstacles, it might be better not to try anything at all, but to leave these areas to their fate. The consequence of such an attitude of despair will however tell also on the reconstruction of Europe and of the peace of Europe. It is therefore to the greatest interest of all United Nations to find the way to a pacification of Central and Southeastern Europe. This pacification can be found only by inspiring the nations in the area

to strive for economic cooperation.

If a lasting peace is desired, the next step after liberation should be that the various countries in the Danube Basin, or rather their governments, should be informed by the Big Powers that they must form an economic union. The main countries, partners of this economic union, would be Austria, Czechoslovakia, Hungary and Yugoslavia, perhaps even Rumania and Bulgaria, or whatever new independent States might still develop out of a partition of one or other of the Danubian countries as a consequence of the war and the peace. The countries proposed to form this geographic and economic combination would be completely independent from each other in political and cultural matters.

While these States would enjoy complete sovereignty, this sovereignty would be curtailed in many economic matters. They would form an economic union under the control and the protection of the Big Powers. This economic union would mean not only complete free trade between the partner States, in the sense that there should be no custom barriers between them, but also that the movement of goods should not be subject to any restrictions whatever: no prohibition of imports, exports or transit, no quotas, no restriction whatever which might be thought of as a means of impeding free trade. Domestic legislation on the development of na-

tional industries, on measures for the protection of agriculture, etc., will have to be coordinated throughout the various countries.

It is certain that this sudden freedom of exchange will cause hardships here and there, but these hardships will readjust themselves with time and will be compensated by advantages in other fields of activity. The sooner free exchange of goods is established, the better will be the result; in any period of transition all sorts of "national" interests will be established, which are, in reality, only the interests of some small group in one or the other country, and if this game is started, the successful establishment of the economic union is more than doubtful.

Under National Socialist rule and during the war economic life has been much perturbed and even uprooted. If it is led immediately into new channels, it will follow them easily. If, on the other side, traces of the nationalistic spirit in economic relations are allowed to persist, they will again take firm roots and then any new move is resented. We can be certain that the populations of all these countries will welcome freedom of trade; even when one or the other consequence of free trade is felt to be onerous, compensation will be found on some other terrain.

Since 1918 Austria has never ceased to ask for economic cooperation in the Danube Basin. For many years after

1918 Austria has kept her custom tariffs lower than those of many of her neighbors to such an extent that her own economic welfare suffered heavily. Only when all her appeals failed did she reluctantly follow the path of the other European countries. But even then Austria always understood the necessity for compromises; what she objected to was that she should always bear the brunt of them.

The universalist or supranational character which distinguished the old Austrian Monarchy was still surviving in Austria after 1918; strong remnants of this tolerant outlook on other nations will be found again in Austria where the very reaction against the arrogant superman attitude of the National Socialists will have strengthened the universalist spirit. A nation which recognizes the self-evident rights of others will always be ready to cooperate with them on a basis of equality. The Austrian is always more inclined to settle disputes by compromises — the lack of militant nationalism in him, a reproach we often had to hear, comes from this tendency. His contribution to an economic union as an element of reconciliation cannot be too much emphasized.

It would be premature to enumerate the material advantages Austria would bring into the Union. Nobody knows what the war and the period following the armistice will have left of Austria's economy. But this much

can now be said, that the iron, magnesite and lead mines, the hydroelectric plants and the various industries of Austria will be a necessary complement to the economy of other Danubian countries. Austrians were always known as skilled specialists. It will be their task to help in the reconstruction of industries in other countries.

#### A COMMON CURRENCY

Free trade is something negative, it means the absence of obstacles. A more positive link between the nations of the Danube Basin would be the establishment of a common currency. Without a common currency the economic union cannot work. Such a common currency has to be established from the beginning, as one of the immediate measures. There have been some nine national currencies in these parts, if not more; none of them has a sound basis; uncontrolled emission of tender and inflation in its worst forms will be rampant. Transfer regulations, and this means restrictions, will be everywhere: the chaos resulting from them will be worse than in 1918.

On the other hand, the establishment of a common currency, if it is imposed by the Big Three as one of the main conditions of interested assistance, would be relatively easy. A combination of countries with some fifty million inhabitants, self-sufficient, at least for the first few years, in

almost all vital necessities, would have such credit that no loans to the various States would be required. The only measure which the great financial powers would have to take would be the establishment of a fixed relation to the dollar and the pound, just as has been done with regard to France and the Netherlands. If, beyond this, certain limited credits are allocated to the various governments for the purchase of certain vital raw material and machinery, the role of the United States, Great Britain and Russia could stop there.

Common currency necessitates a common bank of emission, or a coordinated system of national banks of emission controlled by the representatives of the Big Three and a board composed by the representatives of all partner States. This common currency would automatically do away with all transfer restrictions within the Union.

Here again Austria's contribution to the common welfare of the Danube countries would be exemplary. Austria's various governments and her leading economists and producers favored always the freedom of transfers; when restrictions were introduced, they were adopted reluctantly and only as an emergency means. Even during the chaotic years Vienna especially was a center of international finance in spite and perhaps even on account of the transfer restrictions all over the European continent. This

position of Vienna as a center of international clearing has remained. We know how even the National Socialist Reich, in spite of its desire to concentrate everything in Berlin, had to bow to this fact. They tried of course to profit from it by making Vienna the center of their financial expansion toward the South-East. Their organizations will have disappeared but Vienna's prominent position will remain and this will also be the case with the financial experts Vienna has always counted in large numbers. The geographic position of Austria will also be of great help in her role as intermediary.

#### IMPORTANCE OF GEOGRAPHIC POSITION

This geographic position of Austria upon the crossroads from East to West and from North to South has made the country play the important role it has had ever since the beginning of European history. The most important passes over the Central and Eastern Alps lead through Austria; the three main routes through the Alpine Massive from West to East are on her territory. Vienna's location on these roads has created the city and has kept it alive. The importance of Austria as traffic center is something no war and no peace can take away from that area. Of course Austria could be partitioned but then these roads would be in the hands of several States, certainly opposed to each other and using them to the

detriment of the others and of European stability. For the sake of the latter it is essential not only that Austria remain where and what she is, but also that she be incorporated as working partner into a larger economic system.

Air traffic, the speed traffic of the future, will only add to Austria's importance. Vienna is not only the first easy stop along the air lanes from London and Paris to the Orient or from Moscow to the South-West of Europe; the Danube Valley, the gap of Bohumin-Oderberg with the March Valley afford secure air routes under whatever circumstances and the Marchfield, where Vienna's airport is situated, has unlimited possibilities of enlargement. Already between 1918 and 1938 Vienna was the center of several long-distance lines, at the service of a community of nations; as international air port the town will be able to show all her potentialities. The role of the Danube as international highway is so well known that I need not do more than just mention it.

But there is still another important item on the list of desiderata: free migration between the partner States. Free migration is an essential part of economic freedom. Any person within the Union must be free to travel within its boundaries, even beyond if international agreements admit it, without visa or other restrictions. He must be free to settle and to exer-

cise his profession in whatever part of the Union, without the annoyance of licenses or permits of work or other restrictions along these lines. I think that the establishment of such rules will be felt by all inhabitants of the Danube countries as a progressive step toward the reestablishment of normal times and will be received as the manifest sign that better times have come. The servitude of the individual must disappear.

Freedom of migration will make minority rights obsolete and thus abolish at least partially the danger of conflicts over minorities. Minorities would be the object of domestic legislation in every partner State; but would have no rights whatever beyond their general civic rights. They could be allowed to have their own schools or other institutions, if domestic legislation provides this possibility, but they would have to establish and to maintain them out of their own private funds.

#### SPIRITUAL RECONSTRUCTION

The above-enumerated items are, as far as I see for the moment, the most important ones and the ones which should be mentioned first. Of course many more will come up and many minor questions will have to be settled until the entire organization works smoothly and efficiently. For the settlement of differences, for the establishment of rules, common organs, councils or boards and courts will be



required. In all these common organizations decisions would be taken by simple majority rule and would be binding for all parties concerned.

Under Hitler's rule the nations of the Danube Basin have already learned that cooperation is more valuable than conflicts; they will remember this lesson at least during the first years after the war. For this reason and especially if the Big Powers exercise their influence and use their united weight in this direction, no political complications are to be feared. Furthermore political aspirations and ambitions, when economic nationalism is excluded, will find little or no financial backing from economic groups because political graft would not bring the expected financial results.

It can be said definitely that an international organization of the kind as set forth above would make a valuable contribution to a larger European and World organization without which it would be more difficult to play its role. But even without this higher and better League of Nations the economic union of the Danube States could manage to exist successfully and thus contribute to the establishment and the maintenance of a lasting peace.

This article is concerned mostly with the materialistic solution of the questions in Central and South Eastern Europe. The example of Europe in revolt against the purely materialistic New Order of Hitler shows, however, that the nations of Europe desire more. If the Hitler problem in Europe were only an economic problem, Hitler would almost have attained his goal: he offered to the masses more material advantages than many of them ever had before. And he is rejected not only on account of the odious National Socialist racial ideology. The nations of Europe rejected the entire complex of materialism he extended to them. They crave also for the spiritual solution of all their problems.

Only if the right spiritual approach is used, the work will be complete and this can only be achieved through religion. Religion in Central Europe in its majority means the Catholic Church and all the Christian charity and understanding in Her. And here again Austria with her deeply rooted Catholic and Christian tradition will be a most valuable contribution. Indeed, without Austria, spiritual reconstruction, the reconstructions of souls, is impossible.

God does not command the impossible, but when He commands, He instructs you to do what you can, and to beg for what you cannot do, that He may help you.—*Council of Trent, Session VI, chap. 11.*

# The Pope's Middle Way

Reprinted from the CATHOLIC HERALD\*

WE imagine that even some of our readers were surprised at certain of the sentiments expressed by the Holy Father in his broadcast on September 1, the fifth anniversary of the outbreak of war when Hitler attacked defiant Poland.

The hands on the clock of history are now pointing to an hour both grave and decisive for mankind. An old world lies in fragments. To see rising as quickly as possible from those ruins a new world, healthier, juridically better organized, more in harmony with the exigencies of human nature—such is the longing of its tortured people.

It is surely a remarkable and very important thing that the Pope, placed as he has been in the heart of Italy which has suffered so greatly from the war and the aftermath of the defeat, should remain so optimistic, so ready for vast social changes responding to the desires of the people.

The fact is that the Pope's faith in God and his deep understanding of the spirit of the Gospels and the teachings of the Church have convinced him that Catholics must be in the van of true social progress. It is, in fact, our mission to be standard-bearers of the only revolutionary movement which *can* bring about a better world.

In the shaping of this new world

the Pope foresees a bitter struggle: the struggle between those who would stake all on the State and those who maintain their faith in the human being.

But the Pope who sees the masses of men as "victims of an unhealthy economic and social order" clearly does not wish to embitter still further this struggle. In rejecting the Communist or Socialist or Fascist solution, Pius XII refuses to be thrown back into individualism and *laissez faire*, still less into Capitalism.

In highly important words (which will often be quoted in the future) the Pope says:

The Christian conscience cannot admit as just a social order which either denies in principle or renders impossible or nugatory in practice the natural right to property, whether in the consumption of goods or in the means of production. But neither can it accept those systems which recognize the right to private property according to a completely false concept of it, and which are therefore opposed to a true and healthy social order. Accordingly, where, for instance, capitalism is based on such false concepts as arrogate to itself an unlimited right over property without any subordination to the common good, the Church has condemned it as contrary to the natural law.

Thus we have to bear in mind that the Pope, on the one hand, hopes for "a new epoch," and, on the other,

\* 67 Fleet St., London E.C. 4, England, September 8, 1944.

rejects the common assumption that this new epoch will emerge from increased power in the hands of the State, local authorities and professional institutions. It must, on the contrary, come from a greater sense of *personal* responsibility towards the community. It must come from the rigid maintenance of human rights and responsibilities in a social order directed towards the good of all.

Today the people in the whole world are for the most part the instruments of State policy. This is the inevitable result of war. But in many countries the vast changes that are taking place through defeat and victory mean that governments and even States may be overthrown in a night, liberating millions. And in settled and victorious countries like our own there is evidence in plenty of restlessness and a desire to regain many lost freedoms.

It is a critical moment. The sud-

den regaining of freedom can cause a state of disorder that must inevitably lead, in self-protection, to a new and worse regimentation after the spilling of much blood. But if statesmen are wise and if a sufficient number of people are imbued with the commonsense principles laid down by the Pope, there will be a great opportunity of working towards the middle way.

This in the long run is an infinitely more important matter than "what to do with Germany" and the rest of the political anxieties. Restore the freedom of the people in such political, social and economic conditions as make true human freedom possible, concentrate on recalling to men the real ends of life, deprive the political and industrial careerists of their means of making irresponsible mischief, and gradually, please God, the era of tension and war will pass to make way for "a new epoch both great and decisive for mankind."



Be not one who stretches out his hand to receive, but shuts it when it comes to giving . . . for the Father's Will is that we give to all from the gifts we have received.—DOCTRINE OF THE APOSTLES (*first century*), 4:5; 1:5.

## True Mission of the Church

VERY REV. THOMAS F. COAKLEY, D.D.

*Excerpts from a Sermon delivered in Sacred Heart Church,  
Pittsburgh, Pa., December 3, 1944.*

PITTSBURGH this past week witnessed a curious spectacle. It had two groups of meetings; one for Christians and Jews, made up largely of earnest men and women working effectively to promote understanding and good will; the other was a convention of the Federal Council of the Churches of Christ. This important organization of Protestant groups made up largely of ministers, sad to say, undid much of the good the first group accomplished because they injected into their discussions provocative resolutions criticizing the Catholic Church, and the Catholic Hierarchy, and as a consequence provoked needless irritation and controversy in this otherwise peaceful community.

The best reply to these stale and unwarranted attacks upon the Catholic Church, attacks unsupported by a shred of evidence, is to state that Catholics are trying to win the world to Christ by charity and love toward all men. In the steady pursuit of this Divine mandate it perplexes us to see others persistently misrepresenting our motives. The Catholic Church is winning adherents all over the world because it is doing a good job of preaching the Gospel. That is the only purpose for which the Cath-

olic Church exists, and the strong moral influence it enjoys is well deserved. We Catholics do not have to defend it; it speaks for itself. Catholics are minding their own business and are trying to get every one to love every one else and to lead more Christ-like lives. We hate no one, not even our misguided critics who pass ringing resolutions against us.

This week their assault was about the alleged partiality practiced by the American government in refusing passports to Protestant ministers desiring to go to South America, the accusations being that the Catholic Church was being given preferential treatment. This produced much shaking of clerical heads and many sonorous sentences, and the passing of various resolutions of protest.

What are the simple facts in the case? It so happens that the American Secretary of State issued an official declaration of absolute impartiality in issuing passports, and stated that for three months of this year, a typical period, from February 1 to April 30, this government issued four times as many passports to South America for Protestant missionaries as for Catholic ones. The actual fig-

ures are seventy-six Protestants and twenty Catholics. The official communication of our Secretary of State is printed in full in the *New York Times* of Sunday, November 26. It proves the deliberate falsehood of the allegation.

Does not one of the Ten Commandments forbid bearing false witness?

#### ANOTHER ACCUSATION

Still another accusation made this week was that the Catholic bishops seek political domination throughout the world. Before any such serious charge can be treated with respect, it should be documented with names, and dates, and places, and attested incidents to substantiate it. No such proof was offered to support their unfounded charges. Is there any evidence that the Bishop of Pittsburgh seeks political domination hereabouts, or that the Catholic bishops of Pennsylvania seek to control the state administration? Is there an ounce of proof to indicate that the Bishops of America are seeking to control the political activities of the government in any way? Surely no one in his right mind would say that there is political domination of the Catholic Bishops in Germany, or Russia, or Japan, or anywhere else in the world. The dozens of bishops and thousands of martyred and interned priests are an eloquent proof to the contrary.

Then the convention really goes

into high gear by protesting against this country establishing a diplomatic embassy at the Vatican. Such a charge is always good for sensational headlines on page one in the newspapers. It recalls what happened in England some centuries ago. The British hated the Pope so much that they refused to adopt the Gregorian calendar in 1582, when nearly all the world began to use it. For 170 long years the English obstinately held out against the rest of Christendom. They were eleven days behind the other nations of the earth. Only in 1782 did they fall in line with the rest of civilization and adopt our present calendar, which had been given to the world by Pope Gregory XIII.

It is the same with an American envoy at the Vatican. Forty-six nations of the earth have an ambassador accredited to the Holy See. America now has a temporary personal representative of President Roosevelt there because the Vatican is the best listening post in Europe. All roads still lead to Rome. Not to have an American official there is to imitate the deaf, dumb and blind obstinacy of the British centuries ago relative to calendar reform. Our absence from the Vatican would deprive us of a valuable source of information, and it would be permitting America to be out of step with the rest of the world. And we all thought isolationism was dead.

Our American representative at the

Vatican will find himself in very good company. The whole diplomatic world bears eloquent tribute to the superb quality of Vatican diplomats, because they are the most highly trained, the best linguists, the ones with the most varied experience and cultural background, the peer of any career men in the diplomatic field.

#### MISSING THE POINT

Still another objection was the amount of favorable publicity being given to the Catholic Church and Catholic Chaplains in the Armed Forces. Ordinarily one would think that we should be thrilled with pride that our heroic warriors on the far flung battle fronts were being given an opportunity for spiritual comfort and consolation. This accusation parallels another one, that the Moving Picture Industry and the news reels were giving entirely too much attention to Catholic happenings in the war zones, while "The Song of Bernadette" and "Going My Way" have been mentioned as typical of the plotting, dark and sinister, of the Catholic Hierarchy to take over the Movie Industry and make it an agent of Rome. One would think that every religious person would heartily applaud these superbly handled religious themes as a welcome change from the banality and vulgarity of much that comes out of the studios of Hollywood.

All of these accusations miss the

point entirely. They fail to see that all the favorable attention given to the Catholic Church is due to the simple fact that the Catholic Church satisfies the minds and the hearts and the souls of uncounted millions. It is soothing to the fears, it is indulgent to the hopes of man; it brings him spiritual solace and consolation because it is the Pillar and the Ground of Truth, the divinely instituted agency for keeping supernatural religion alive in this mad world. It is not its organizing ability, not the skill of its bishops, not the astuteness of its clergy, not the passive acquiescence of its wonderfully faithful people, no; it is the Divine truth of the doctrines of the Church shining out through its varied and multifarious impact upon the lives of human beings that make the Catholic Church good publicity, whether the Church functions on the flaming beaches at Guadalcanal, the bloody sands of El Alamein, the foggy mists of the Aleutians, or the sidewalks of New York. . . .

We are against anti-Semitism; we are against anti-Protestantism; we are against racism; we are against anything else that is un-Christian, un-American, uncharitable, and just as emphatically, we are opposed to anti-Catholicism. We wish others could say the same.

The citizens of Pittsburgh were living in peace until this convention broke in upon our tranquility by their falsehoods, their insinuations, their

un-Christian accusations. The feeling of good will among our citizens has not been promoted by their visit. We hope when they come among us again they will adopt a more Christ-like attitude toward their Catholic neighbors, who wish them well, and

we express the hope that all of us may unite against our common enemies, sin and paganism, and thereby measure up to the high standard of Christ, who said, "By this shall all men know that you are My disciples if you have love for one another."



### **St. Rocco Stood Firm**

Before they evacuated the village of Colleparda, about eighty miles from Rome, the German garrison were ordered by their commanding officer to blow up a large deposit of ammunition which they had stored in the little church of St. Rocco, writes the Vatican newspaper *Osservatore Romano*, according to a Catholic observer in Rome.

When charges had been placed and were ready to be detonated, the inhabitants of the village and the local authorities made a last appeal to save their church. When this was curtly refused they begged for time to remove their famous miraculous statue of St. Rocco. Grudgingly the Germans permitted this to be done, after sarcastic comment about it.

Later, the parish priest and the principal local authorities persuaded the Germans to remove the ammunition to the square in which the church stood, thus slightly decreasing the danger of completely destroying the building.

"Tremblingly the people of Colleparado waited to see the tiny church and most of the buildings adjoining it crumble before their eyes," writes *Osservatore*. The Germans tried to detonate the charge. Nothing happened. They readjusted the charge and tried again, once more without result. At last, maddened by the incomprehensible delay, the Germans flung hand grenades into the great heap of ammunition. They failed to explode. Meanwhile the Allied Forces were drawing nearer. The first shell from the Allied guns landed squarely among the German detachment as they vainly hurled grenade after grenade at the dump. The two officers in charge were killed outright. The others took flight. Shortly afterwards the Allies were in the town.—*The CATHOLIC HERALD, London, August 4, 1944.*

## SOME THINGS OLD AND NEW

### APOSTATES' RECONCILIATION

*What is an apostate? And can an apostate be received back into the communion of the Catholic Church?*

An apostate is a person who, after possessing the Catholic Faith, utterly and entirely rejects it. If any person baptized into the Catholic Church, but brought up from infancy in some non-Catholic sect, in later years abandons the Christian and Catholic religion, then that person would not be an apostate in the strict sense as the Church understands apostasy. Even the abandonment of the practice of the Faith is not, according to the legal understanding of the Church, apostasy—it is indifferentism.

But even so, apostates, since they were at some time or other members of the Catholic Church, are for all that considered as being subject to the laws of the Church, even if they should defy and ignore those laws. For by their baptism they were once and for all subject to the Church and its laws.

In ordinary circumstances a person who has abandoned the Church and the Faith, and who repents and wishes to be reconciled, has his case referred to the local Bishop who is his Ordinary.

But in Germany, where under Nazi persecution large numbers of persons

left the Church, in fact apostatized, the Sacred Penitentiary in Vatican City in 1943 empowered the German Bishops to grant faculties to their priests, whereby they could, on their own initiative, grant absolution to Catholics who had abandoned the Faith and who expressed a desire to return to the Church and the practice of the Catholic religion. This authority was ordered to be exercised in and by means of the confessional.

The penalties of the Church are incurred for the crime of apostasy, not for the sin of it, which comes under a different regulation. To make this clear, an apostate who incurs the crime of apostasy must commit some external act which shows publicly that he has utterly abandoned the Catholic Faith. Such an external act would consist, for instance, not only in abandoning the practice of the Faith, but the public repudiation of and attack upon the Catholic religion.

### POPE AND PRESIDENT

*A Protestant friend of mine tells me that prior to the 1944 presidential election some of the U. S. newspapers had printed a story that Pope Pius XII had endorsed the candidacy of President Roosevelt. Can you give me any information on this?*



No, we cannot give you any information about so absurd a statement. It is, of course, quite possible that some newspapers may have printed such a ridiculous story. But you can be sure that there is no truth whatsoever in the statement.

As Cardinal Pacelli and Secretary of State to His late Holiness Pius XI, the reigning Pope visited the United States in 1936—see *America* for March 18, 1939, page 561—and on November 5, 1936, he was the house guest at President Roosevelt's country home at Hyde Park, N. Y. His Eminence, as he was then, as a very distinguished visitor and Secretary of State to the Sovereign Pontiff, naturally called upon the Chief Executive of the United States to pay his respects. This is diplomatic courtesy.

Therefore, it is quite proper to say that the President of the United States and Pope Pius XII are personal friends.

But, since 1936, Cardinal Pacelli has become Pope Pius XII, and not only Supreme Pontiff of the Church Universal but, as ruler of the State of Vatican City, a Sovereign Prince who is recognized as a Sovereign by all nations whether Catholic, non-Catholic, or even non-Christian.

So it stands to reason that a foreign Sovereign, and Pius XII is that, most certainly would not presume to interfere in the politics of another sovereign State. The British monarch was the guest of our President, so was Queen

Wilhelmina, King Peter of Yugoslavia, and King George of Greece. But no one thought of charging them with endorsing the candidacy of President Roosevelt before the 1944 election.

Of course, they were not so charged. It was none of their business, and it would have been a great breach of diplomatic custom. So you may accept it as a fact that Pope Pius XII, Sovereign Ruler of the State of Vatican City, most certainly would not have taken upon himself to endorse the candidacy of a prospective Chief Executive of a foreign nation.

#### SECURUS IUDICAT

*Will you tell me the circumstances in which Cardinal Newman wrote that phrase so intimately connected with his "Securus iudicat orbis terrarum"?*

Newman did not write that phrase at all, that is to say, he did not originate it. He was quoting St. Augustine of Hippo, when that Doctor of the Church was engaged in disputing the claims of the Donatists.

What Augustine said in his treatise *Contra epistolam Parmeniani*, iii, 24, was, and we give the original Latin text here: *Securus iudicat orbis terrarum, bonos non esse qui se dividunt ab orbe terrarum in quacumque parte orbis terrarum*. And this, in our language, may be understood as: "The whole world judges, without the least fear of a mistake, that they are in the

wrong who in any place separate themselves from the whole world."

Now Newman's use of the argument of St. Augustine may be found in *Essays Critical and Historical*, volume 2, page 35. The Cardinal was writing on the presumed catholicity of the Anglican Church, and making use of the argument of Augustine against the Donatists, in refuting their claim to be called the Catholic Church, Newman applied that same argument to the claims of the Anglicans to be the Catholic Church.

The test of Augustine, as he himself declared in his treatise, was applicable to all cases at all times, as he said:

Let us therefore hold it for an unmis- takable and stable principle that no good men can separate themselves from the Church . . . by the rash sacrilege of schism. And in whatever part of the world this has been done, or is done, or shall be done, while the other parts of the earth yet continue in union with the rest of the world: let this be considered certain, that none could have so acted unless, etc. (*Contra Parmen.* iii, 25).

The Donatist schism, to which Newman likened the Anglicans, held the heretical doctrine that sacraments administered by unworthy ministers were invalid, and that sinners could not be members of the Church. But Newman's case against the Anglicans was that, like the Donatists, they claimed to be the Catholic Church, and yet they were separated from and out of communion with the rest of Christendom. Hence Newman's argu-

ment was that the Anglican Church had separated itself from the whole Catholic world, and he very properly based his thesis on that principle laid down by Augustine in the sentence beginning with *Securus iudicat orbis terrarum*.

#### ABSOLUTION

*Is it always necessary to go to confession in order to obtain absolution?*

Generally, the rule is yes. If you wish to obtain absolution, the antecedent condition required is that you are penitent and make your confession. The Church, however, has the power of the keys, and can bind as well as loosen.

Hence the Sacred Penitentiary issued a decree, under war conditions, which mitigates the general rule of the Church. The decree was issued in 1944, and it mentions two groups:

1. Soldiers held to be in danger of death during battle or the imminence of battle, if, because of their number or limitations of space, individual confessions cannot be heard; or if it is judged morally impossible or even very difficult because of circumstances to hear individual confessions.

2. In the second group are civilians or soldiers who are in danger of death whilst a hostile incursion is in progress, such as an invasion or an air raid.

But this dispensation from individual confession is not conceded unless the danger of death exists. There-

fore, it would seem that the Sacred Penitentiary assumes that such groups have at least made an act of contrition, without making an individual confession.

This is made clear in the decree, which states that the priest, before granting any such general absolution, should warn the Faithful of the requirement that each individual repents of his sins and makes a firm purpose of amendment. And, so the decree adds, it is advisable for the priest to request some external evidence of con-

trition, such as striking the breast.

But the priest, so the decree enjoins, has the obligation to call attention to the fact that it is a gravely forbidden abuse deliberately to avoid making confession of mortal sins by awaiting an occasion of receiving general absolution.

In other words, the obligation of making individual confession still holds, *except* in cases where either soldiers or civilians are in danger of death owing to imminent war conditions.

### THE CATHOLIC MIND

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